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ONLY TO FIND our duty certainly, and somewhere, somehow, to do it faithfully, makes us good, strong, happy, and useful men, and tunes our lives into some feeble echo of the life of God.—*Phillips Brooks.*

THINGS WRITTEN AFORETIME.

FOR THE SECOND SUNDAY IN ADVENT.

"HOLY SCRIPTURE," says Fr. Brett, "contains the whole teaching of sacramental life, and exalts it as the highest expression of spiritual life in this world."

The test of whether we value a possession or not is how we are affected when we lose it. What would it be to Christians if they awoke some morning to the fact that there no longer existed in the world a copy of the Holy Scriptures, either entire or fragmentary, or any book containing the Bible in part!

Those who had stored their minds with the choicest psalms and chapters could supply parts from memory; but who could restore the precious book as a whole? The present generation would strive to bequeath what it remembered to the succeeding one, but ere long it would exist in fragments only. Yet now, when we have this inexhaustible mine of wisdom, do Christians use it as they were intended to do? St. Paul said that all Scripture was given by inspiration of God, and was profitable for, first, Doctrine, second, Reproof, third, Correction, and fourth, Instruction in righteousness. He also said that it was able to make one wise unto salvation. In Acts we are told of a people who searched the Scriptures daily, and our Lord said, "Search the Scriptures; . . . they are they which testify of Me." The Israelites were taught thus, "Ye shall lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes." David said, "Lord, what love have I unto Thy Law; all the day long is my study in it."

Do we realize how much of the Scriptures the Church appoints to be read during the Christian Year? Seven hundred and thirty chapters from the New Testament, and the same from the Old, making a total of nearly fifteen hundred chapters a year. Besides this the entire Psalter is to be read twelve times, as well as the Epistles and Gospels for Sundays and holy days. What sectarian denomination is there that requires as much of her children as the Catholic Church does?

The Scriptures are full of hidden, spiritual meaning. The words are the outward and visible sign, but they contain an inward and spiritual grace for the devout student. It is in the hour of prayer and meditation that the penitent soul is illuminated by the Divine words, and finds hidden treasure in verses read and heard for years, it may be undiscerningly. "The entrance of Thy word giveth light. It giveth understanding unto the simple."

Ie has been said that "God has enshrined the thought and conception of His love in human language, that we may have an open way to the secrets of His being." The Psalter is an unfailing spring of hidden waters. "All my fresh springs shall be in Thee." The Psalms have been called the Prayer Book of our Lord. It is one thing to study the Bible critically, with a cold, intellectual spirit of pride, but a totally different one to study it humbly, seeking for food and guidance, hungering and thirsting after righteousness. The Scriptures can stand the search-light of any scholarship, but the study that helps most is that which is made in the spirit expressed by the *Veni Creator* or in the collect for Whitsunday.

To the soul eager to hear the voice of Christ speaking to it, there may come in the quiet hour of meditation floods of sweetness, that illuminate all the dark corners of the heart, revealing the spirit contained in the outward words of Scripture. Then is the soul raised up above the turmoils of the world, with its carking cares, and walks serene in that full liberty promised to the child of God.

C. F. L.

IN THIS world of grace and love, and mercy and compassion, this world which was the scene of Christ's life and ministry, this world for which Christ died, let no man despair.

THE RIGHT TO PREACH.

SOME confusion of thought has arisen among Churchmen concerning the seat of authority to preach the gospel. On the one hand it has been maintained that the prophetic, or preaching office is identical with the priestly, or sacerdotal office. On the other hand it has been held that though all of the second order of the Church's threefold ministry possess the prophetic authority, it is not confined to that ministry, but is the possession as well of ministries in Christian bodies that claim no affiliation with that of the historic Church. It was the latter position that was maintained by those who advocated the "Open Pulpit" in the General Convention of 1907. Acting upon that assumption, it was argued that ministers of other bodies may be in possession of a "message" to our people, and might properly be invited into our pulpits to deliver the message. Ergo, whenever the rector of any parish desired to avail himself of the preaching services of a "brother minister" from some non-Episcopal body, he ought to have the right to do so.

The quickly changed issue which was thrust before the Church by the substitution of the new H. B. amendment to Canon 19 for the Open Pulpit proposition of the House of Deputies, had the effect of delaying that careful examination of the fundamental position underlying the Open Pulpit which might well be given. After the enactment by General Convention of the Bishop of Tennessee's amendment, and the misconceptions that followed the adjournment—misconceptions for which reporters for the press were in the first instance responsible—the first duty incumbent upon the Church press was to assure Churchmen that whether the Open Pulpit was, as a principle, right or wrong, wise or unwise, it had *not,* in fact, become incorporated into our canon law. This, in itself, was not an easy task, since there were those who contested the fact, which at this time may probably be said to be no longer questioned. The question of fact first, and then the question of interpretation of the canon and the discussion of many cases of what seemed its wanton violation, became of immediate importance; the discussion of a real Open Pulpit could wait. Perhaps, now that we are beyond the period of excitement, it ought to wait no longer.

AT THE OUTSET we wish to say frankly, that though we must contest the position of those who advocated the Open Pulpit, we believe that entire justice was not done by their opponents to them; and also that the grounds upon which it was contested were sometimes as faulty as the arguments used to support it.

First, that justice may be done to the supporters of the Open Pulpit, we desire to acquit them of one charge that was commonly made in the heat of the discussion. To say that the Open Pulpit was intended by its promoters as an "entering wedge" to break down the sacerdotal authority of the priest at the altar is simply not true. We pointed out at the time that probably no General Convention held within a quarter century had contained so few men whose loyalty was open to question. The extreme wing of the Broad Church party had been defeated everywhere, in the elections of deputies, having justly earned that defeat by its suicidal espousal of the cause of Dr. Crapsey, which was afterward condemned by two ecclesiastical courts. Members of that wing may sometime live down the reputation which they made for themselves at that time, but they certainly had not done so when the deputies of 1907 were elected. The Broad Churchmen who sat in that convention were, for the most part, of the moderate school; and altogether they could not have mustered enough votes to be an appreciable factor. Granted, of course, that what strength they possessed was thrown actively upon the Open Pulpit side, it was yet so insignificant as to be almost a negligible factor in the result.

The Open Pulpit idea was propounded by a group of High Churchmen and "moderates," who acted on the idea that the prophetic office, in which is involved the ministry of preaching, is distinct from the priestly office, to which alone is entrusted the ministry of the sacrament of the altar. They believed that orthodox Protestant ministries about us are in possession of the former, but not of the latter office. Thus such ministers might properly be invited to preach in our churches, but not to minister the sacraments. To contest a position entirely distinct from that, is not to meet the issue at all. We hope to meet it at this time.

And first, the idea that divine authority to exercise the prophetic office *in the Church,* apart from the Church's official ministry, is given by virtue of presbyterian or congregational ordination is, at best, not susceptible of proof; it cannot possibly be more than an academic idea. The most that can be said for it is that in the old covenant the prophetic office was distinct from the priestly. Against that is to be set the fact that the Old Testament prophet was not, in any sense, the preacher of sermons to individual congregations as the modern prophet, or clergyman, must be. The connection between "prophesying," in Old Testament parlance, and preaching, in modern language, may easily be over-stated. The Old Testament prophet was, generally, more an ambassador from God to His corporate Theocracy or to His chosen people as a whole, than a preacher of individual righteousness to individuals. In some respects the modern prototype of the Hebrew prophet is to be seen in such men as Theodore Roosevelt, Charles E. Hughes, and Francis J. Heney, rather than in any official ministry, Churchly or sectarian. But in another and more technical sense, the prophetic ministry is to be found in the official ministry of the Catholic Church, since it is that ministry, and that only, that was divinely commissioned to "teach" "all nations"; to "preach the gospel."

But, it may be said, the Protestant ministries about us give indications of being blessed by Almighty God in the success which is vouchsafed to them. Surely none of us will wish to contest that fact. God has always done for men more than He promises to do. He, for His part, doubtless sends blessings that transcend His covenant promises. Yet because God, in His mercy, has not cast from Him those who have been brought up outside the communion of the Church, it does not follow that their state is better than that of persons who—very many of them by the mere accidents of birth or environment—are within. To hold that God has any message for the Church that He wills should be given by others than His appointed ministers is not only unprovable, but is so improbable as to be practically impossible. To hold otherwise is to make God a God of disorder instead of a God of order.

WE HOLD THAT the teaching office was committed to the Church when our Lord gave His final commission: "Go, teach all nations"; "preach the gospel unto every creature."

This commission was not given to the priesthood, but to the apostolate. It is to-day reposed in the episcopate; not, primarily, in the priesthood. This has been the understanding of the Church in all ages. The fathers repeatedly speak of the duty of preaching and teaching as resting especially upon the Bishop. The council of Trent goes so far as to speak of preaching as the "principal office of Bishops." Our own theological writers invariably maintain the same thing. Thus Dr. F. J. Hall:

> "The Church's Prophetic Office was committed in the beginning to the Apostles and their successors. Therefore, the dogmatic authority of the Church resides primarily in the universal episcopate, in which all the Ministerial powers of the Apostles are lodged" (*Doctrine of the Church,* p. 46).

But though the episcopate, and not the priesthood, is the prophetic order in the Church, we have for many centuries been accustomed, in practice, to listen to sermons delivered by priests. Does not the priest, it may be asked, possess the right to preach by virtue of his priesthood? Is not the preaching office reposed particularly in that order?

The answer must be a negative one, although it must be qualified by the statement that the faculty to preach immediately follows the act of priestly ordination among Anglicans. We are at the moment unable to compare this with other modern ordinals. But the ordination and the faculty to preach are distinct. The prophetic office is shared by members of the second order of the ministry only as a delegated privilege. *After* the form accompanying the laying-on-of-hands, is given the authority to preach: "Take thou Authority to preach the Word of God, and to minister the holy sacraments in the Congregation, where thou shalt be lawfully appointed thereunto." Observe the limitation of place. We have here no such unlimited commission as is expressed in the act of ordination: "Take thou Authority to execute the Office of a Priest *in the Church of God*"; the faculty to preach is limited to "the congregation where thou shalt be lawfully appointed thereunto." In the English ordinals of 1549 and 1552 this limitation was expressed as *"in this congregation,"* without the words that now follow in the commission, evidently implying that by "the congregation" is intended the Church in the diocese of a priest's ordination, rather than only his individual cure of souls. But according to either language the intent is clear: the faculty to preach is a distinct exercise of episcopal authority to an ordi-

nand, limited to the jurisdiction of the ordaining Bishop alone (*cf.* Blunt, *Annot. P. B.,* p. 691), and not co-extensive with the sacerdotal authority which, once validly given, is valid in every part of the "Church of God." Of course the preaching authority may also be granted by another Bishop, when a priest changes his canonical residence, and is so extended by the act of institution into the rectorship of a parish. It may be said to be implied in the acceptance by any Bishop of the letters dimissory of any priest.

But though the prophetic authority is thus seen to be not of the essence of the priesthood, and to be quite distinguishable and even separable from it, it does not follow that the prophetic office is separable from the threefold ministry of the Catholic Church. It is only not of the essence of the priesthood because it *is* of the essence of the episcopate. This is the fact that was too largely overlooked in the discussion of the Open Pulpit at the General Convention and after.

It will be remembered that it is a purely modern idea that every priest shall also be a preacher. The idea comes from the Puritan conception of the ministry. Instead of "priests" they would have "preachers." The preacher was the successor of the parish priest. Churchmen themselves have too largely assumed the fallacy. They have seen in the second order of the ministry chiefly a company of preachers. Yet the office of preaching does not inherently nor of necessity pertain to that order at all. It is said that in north Africa it was not common for priests to preach earlier than St. Augustine's time, nor was it usual in Alexandria in the time of Socrates. There is some authority for the impression that no sermons at all were preached in Rome till the middle fifth century. During mediæval centuries there were large numbers of "mass priests" who did not preach. In England, at the time of the Reformation, it was found that great numbers of the parochial clergy could not preach, nor were they expected to. Only in modern days is it expected that the clergy will preach their own sermons. The Books of the Homilies were set forth for use in place of sermons for that reason, and are still authorized for the purpose in England, though their actual use has fallen into abeyance. Modern Roman discipline permits priests to preach only after examination and license.

MOREOVER, the right to preach may lawfully be delegated by the Bishop to a deacon, or to a layman. After a deacon has been ordained, the Bishop delivers to him a copy of the New Testament, saying:

"Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself."

Both the preaching authority, and also the right to delegate that authority, are thereby distinctly claimed for the Bishop. The authority is not delegated to a deacon in the Ordination service itself, as it is to a priest. How exclusively episcopal is the authority to preach will appear when the delegated and limited authority bestowed upon the priest, and the reservation of the right to license a deacon to preach, are compared.

And the authority to preach may equally be bestowed by a Bishop upon a layman; whose authority for the purpose thus obtained is every whit equal to that of a priest, since both are derived from the same source. The preaching of laymen is almost as ancient as the preaching of priests. Thus, Origen appears to have preached in Palestine while yet a layman. "Even in the African Church" (where the preaching of priests was unusual), says Addis and Arnold's *Catholic Dictionary,* "preaching by laymen, at the request of the clergy, became a permitted use (c. 98 of the so-called Concil. Carthag. iv. *Anno* 398)." The rise of preaching orders in mediaeval centuries introduced considerable numbers of lay preachers. Our own canon (21) "Of Lay Readers," which permits the Bishop to license a lay reader to preach, is sometimes criticised as though it were an infringement upon priestly prerogatives, whereas it is wholly in line with Catholic precedent.

But it may be asked: If the Bishop may license whom he will to preach sermons, why may he not license sectarian ministers, and thus countenance the Open Pulpit and the exchange of pulpits?

The answer is clear. It would be within his episcopal rights to do so, were it not expressly forbidden by some canon law; and the principles stated in the Preface to the Ordinal and elsewhere in Catholic theology would not technically be violated; but it would be such an exercise of episcopal authority as would be analogous, *e.g.,* to a nomination by President Lincoln of Jefferson Davis to be United States minister to England in 1863. That is to say, while a baptized person, being also a minister in some religious body opposed to the Church, might conceivably, within the letter of possible law, be commissioned with any authority that could lawfully be imposed upon a layman, the fact that he is living out of communion with the Church, and not obedient to her, must make such license so highly inexpedient as rightly to be prohibited by canon. What is at issue is not a question of inherent right of the episcopate, nor yet of inherent lawfulness of delegation of any right, but whether any individual Bishop shall be permitted to exercise an authority that would be highly mischievous to the Church at large. For though lay preaching, by episcopal authority, is quite tenable, yet both the authority themselves to preach and the authority to license others, is obviously reposed in the episcopate in order to protect the Church from false teachers. Now a minister of another body cannot divest himself of the character of an official in a body that is organized as a rival to the Church, whose jurisdiction over certain numbers of baptized Christians is thereby denied; and the doctrine of the "holy Catholic Church" which is thus contravened is an essential fact in the faith which the Church must maintain. To delegate authority to one who denies the very authority under which he would act, must be held so highly inexpedient, so impossible to reconcile with good sense, as to seem outside the necessity of argument; and in the popular mind it would be wholly impossible to reconcile such a delegation of authority to one not in communion with the Church, with the Churchly doctrines of the Church and the Church's ministry. It would tend to break down the distinction between the Church's historic ministry and the modern ministries of other bodies. Thus, while *technically* the principles of the Ordinal are not involved in the issue of the Open Pulpit, which is *technically* only a particular exercise of the Bishop's inherent right to license a layman to preach, practically the issue is much more serious. It could hardly arise at all were it not that some within the Church obviously desire, not to exalt some Protestant ministry to the rank of the priesthood in the Church, but to degrade the priesthood to a mere ministerial rank, equivalent to the ministries about us. Thus insidiously is the issue framed; how insidious will appear from a study of the literature that has grown up around Canon 19, in which too often the Open Pulpit fallacy has been matched by another, and in which accurate thinking has been difficult.

We shall not speak here of the wisdom or unwisdom of issuing what have come to be known as "Canon 19 licenses" for the delivery of such addresses as will not be confounded with sermons. The question thus involved is partly one of expediency, partly one of good faith on the part of the Bishop who issues, and the parish priest who asks him to issue, such a license. The discussion of that question *pro* or *con,* should not be confused with a discussion of the preaching office in any of its phases.

ANSWERS TO CORRESPONDENTS.

W. L. M.—(1) Chinese infants, in the care of their parents, should obviously not be baptized without the parents' consent.—(2) We cannot say whether the Sacrament is reserved in any particular church in England.—(3) Whether a woman could serve on the vestry would depend on the particular canon and civil law in any place.—(4) Inquire of the Corresponding Secretary D. and F. Missionary Society, 281 Fourth Avenue, New York, as to available missionary literature in Chinese.

L. F.—(1) A marriage "annulled" by due process of law leaves the parties canonically free to marry. Such a case would, under our American canon, be referred to the Bishop, who would probably require evidence that the annulment was allowable on canonical grounds and was not a subterfuge for a divorce.—(2) It is impossible to say, and is immaterial, how frequently our clergy are called upon to solemnize marriages under such conditions.—(2) (3) (4) Roman Catholic rule and practice are the same as stated above. We cannot cite recent instances of their application.

HOW MUCH God has given us in our national life! Have we no gratitude for peace, for health, for harvests which enable us to spare much food for others, for the awakened conscience which is not content to ignore or forget our national infirmities and sins? Let us have done with negations and complaints! He who will begin a list of his blessings will find it grow in the making. And the recognition of the care of God in life will lead us far upon the way to quiet confidence in Him. This is our deepest ground of praise—that God is known in Christ, and, being Christ-like, may be trusted to bring order out of earth's confusion, peace from its wars and tumults, strength from its weakness, and love from its hate. To have this assurance, and, best of all, to have a share in this outworking of His purpose is enough to make the joy and inspire the praise of life.—*Congregationalist.*

BLUE MONDAY MUSINGS.

THERE is a clever young Jew, Rabbi Fleischer of Boston, a leader among the radical "reformers" of American Judaism, who is greatly exercised at the "iniquity" of Christian missions to the Jews. He is "liberal" himself; and with the usual illiberality of those who label themselves by that title, he denies that any Jew may rightfully profess the Christian Faith, or that any Christian may reasonably strive to convert a Jew. Confronted with the undoubted phenomenon of many Jewish-Christians, he explains it away on this ground: "I would estimate at a minimum closely approaching zero the number of Jewish conversions uninfluenced by ulterior motives of worldly ambition, that is, honest and sincere acceptance of the dogmas and doctrines of Christianity, as, for instance, the Deity of Jesus." Later in the same article, he speaks of "the long story of Jewish desertions resulting from systematic coercion, hostility, disability on the one hand, and the premium of bribery in exchange for hypocrisy upon the other."

It is extraordinary that bigotry and prejudice can so blind a man usually intelligent! Forgetting that the blessed apostles and all the first Christians were Jews who accepted the Deity of Jesus, he turns his back on the long and glorious list of Jewish converts whose sincerity is beyond the reach of foul-mouthed malice, and dogmatically denies that any such have ever existed. If I should instance Lord Acton's tribute to Stahl (*Letters to Mary Gladstone*, p. 200), Rabbi Fleischer might urge that worldly advancement counted: "Stahl, a converted Jew, a man without birth or fortune, became the leader of the Prussian conservative and aristocratic party. He led them from about 1850 to 1860, when he died; and he was intellectually far superior to Disraeli—I should say the greatest reasoner that has ever served the conservative cause." The same reproach might be turned on Disraeli, who was wont to deplore that "so many Jews were content with only half their religion."

But the name of Schereschewsky alone should silence such vaporings; that mighty scholar-Bishop whose translation of the Bible into classical Chinese, made while he lay helpless and paralyzed, is an achievement absolutely unparalleled in the history of Christian missions. For Schereschewsky was a Polish Jew. So, Alfred Edersheim, whose *Life of Christ* is an inexhaustible treasury of learning and piety, was a Jewish-Christian priest; and Margoliouth, Laudian professor of Arabic at Oxford to-day, is a Jew by race and a Christian by faith. Does Rabbi Fleischer know the Rabbinical curses against "apostates," and still think that reception to Christian dinner-tables is a bribe sufficient to induce a Jew to incur them?

When I was an undergraduate, I had a friend who was studying for the priesthood. He was the son of a chief rabbi in the Austrian Empire; and upon his acceptance of Jesus as the Messiah he was turned out of his father's house and reckoned as dead thereafter. What worldly advantage did he gain? He came to America, took Holy Orders, studied medicine, and gave himself freely to the poor of New York's east side as a medical missionary. I shall never forget a saying of his one evening, as he sat in my study up by Central Park: "The Jews hate me because I am a Christian, and the Christians despise me because I am a Jew; so I live alone, except that God is with me."

Christendom has much reason to blush for the un-Christian spirit which has sometimes persecuted God's peculiar people, forgetting that our Lord and His all-holy Mother were both of the seed of Abraham according to the flesh. But there is a certain hard and hateful animosity towards all that bears the name of Christ and the sign of His Cross, which boils up from too many Jewish hearts. I recall, as I write, that unspeakably tragic picture that looks down upon the Ghetto in Rome: a sorrowful Christ, reigning from the Tree, with the text in Hebrew underneath: "All day long I have stretched forth My arms unto a disobedient and gainsaying people."

THE QUOTATION from Lord Acton has set me turning over that fascinating collection of letters from which it is taken. A phrase from the Introduction might serve for poor Tyrrell as well: "Hating Ultramontanism and Vaticanism as only a passionate believer in the Church which they disfigured could hate them." The temptation is strong to quote much. For the moment, I allow myself two passages only. Considering Cardinal Newman "a sophist, the manipulator, and not the servant, of truth" (p. 70), he wrote (p. 242):

"Newman defended the Syllabus, and the Syllabus justified all these atrocities: Pius V. held that it was a sound Catholic doctrine that any man may stab a heretic condemned by Rome, and that every man is a heretic who attacks the papal prerogatives. Borromeo wrote a letter for the purpose of causing a few Protestants to be murdered. Newman is an avowed admirer of St. Pius, and St. Charles, and of the pontiffs who canonized them. This, and the like of this, is the reason of my deep aversion for him."

Observe, it is not a ranting A. P. A. or Orangeman who speaks, but the foremost Roman Catholic layman of all England. When some weak brethren profess to admire "Rome's changelessness," it may be wholesome to let Lord Acton, the Roman Catholic historian, point out what that means.

I HAVE BEEN reading lately some "up-to-date" sermons, quite in harmony with Mr. Eliot's New Religion. No "effete theology" is set forth in those pages: crisply epigrammatic, perfumed with odors from the laboratory, they relegate the supernatural to the region of "serious fiction," banish all authority except that of "the inner light," and, in a word, show us how far from Puritanism the heirs of the Puritans have declined. If I dared, I would send the brilliant preacher these verses by Alfred Ainger, whose intellect was keener even than his; but perhaps he may read them if I print them here:

"ON READING A VOLUME OF MODERN SERMONS.

"With eager knife that oft has sliced
At Gentile gloss or Jewish fable,
Before the crowd you lay the Christ
Upon the lecture-table.

"From bondage to the old beliefs
You say our rescue must begin—
But I want refuge from my griefs,
And saving from my sin.

"The strong, the easy, and the glad
Hang, blandly listening, on your word;
But I am sick, and I am sad,
And I need *Thee*, O Lord!"

There follows, naturally enough, this passage from one of Ainger's letters, dated September 22, 1880:

"Did you read of Stopford Brooke's secession from the Church and union with the Unitarians? The change will bring great discredit upon the Broad Church party, with which his name is so intimately associated. I must say I think the open profession of Unitarianism is to his credit, for it has always been clear to me that —like Haweis, and, I would add, Stanley—there was nothing in his teaching to distinguish him from that body. Is it not true that there is *that* in a man's attitude towards sin, and way of dealing with the subject, that tells one (even when the Divinity of our Lord is not at all in question or even referred to) whether it is at the root of a man's system or not? One *feels* that Kingsley *could* not be a Unitarian, on whatever religious subject he is writing; while one feels that Stanley and Stopford Brooke *are* essentially so."

I NOTICE in the English *Church Times* a correspondence renewing a perennial discussion: why some priests gabble inarticulately when they officiate. It is not in England only, alas! One knows brethren beloved on this side the Atlantic, too, who in the pulpit are crystal-clear in their enunciation of their own words to the people, yet at the lecturn or the altar seem to try as hard as ever they can to be completely unintelligible. Why? Is it that they want to produce the effect of using an unknown tongue? Or do they reckon that God and the congregation know the service already and that carefulness is unnecessary? More likely it is irreverent laziness: and, whatever causes it, the thing itself is unpardonable. A pious mumbling is not a reasonable service, I affirm without fear of successful contradiction.

INARTICULATE GABBLE is bad in the performance of divine service; but I am inclined to think that colloquial vulgarity is no better. Now and then one comes upon some priest, ashamed of his priesthood and concealing it whenever possible, who approaches Almighty God with the same easy familiarity he would show toward his Bishop. "Hail-fellow-well-met" is not too strong a phrase to describe his manner. In his anxiety to be perfectly unecclesiastical, he becomes perfectly flippant. Everyone abhors the mouthing elocutionist who declaims the prayers, acts out the gospels, and fulminates the Decalogue as if he himself stood on Sinai; but that type has almost disappeared. I wish the exquisite clarity, reserve, and reverence that one finds, say, at Durham, when Canon Body ministers, were commoner on our side of the ocean. But we needn't mutter, and we needn't chatter, at any rate. PRESBYTER IGNOTUS.

ATHANASIAN CREED RE-TRANSLATED

Lambeth Commission Suggests Slightly Altered Phraseology

GREAT MEETING AT CAMBRIDGE IN ITS DEFENSE

Diocesan Conferences Deprecate Prayer Book Revision

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 16, 1909

THE committee appointed by the Archbishop of Canterbury in pursuance of the twenty-ninth resolution of the Lambeth Conference of 1908 have issued a new translation of the Athanasian Creed. The new translation was widely printed *in extenso* in the newspaper press last week. The committee consisted of the Bishop of Salisbury (Dr. Wordsworth), chairman; Dr. Watson, Canon of Christ Church Cathedral, Oxford, and Regius Professor of Ecclesiastical History in the University of Oxford, secretary; Dr. Swete, Regius Professor of Divinity in the University of Cambridge; Dr. Mason, Canon of Canterbury, Master of Pembroke College, Cambridge, and Vice-Chancellor of Cambridge University; Dr. Kirkpatrick, Dean of Ely; Dr. Lock, Warden of Keble College, and Dean Ireland's Professor of Exegesis, Oxford; and Mr. C. H. Turner, Fellow of Magdalen College, Oxford. In their report they state that they have met four times and have consulted each other by letter. They add:

"These meetings have been in every case attended by not less than five members, and those who have been unavoidably absent have furnished careful notes on points which they knew would be under discussion. The committee have also had before them a printed Latin text, revised translation and notes prepared by a small group of Oxford scholars in 1904. While your committee have not felt bound to present a revised Latin text of their own, they have considered the various readings accessible to them, and have endeavored to estimate their value. On the whole, they have followed those MSS. which give a shorter text, especially the oldest, the Bobbio MS. (Milan Amb. O. 212 Sup.), and they believe that this text will, by its symmetry and the impressiveness of its style, justify itself to those who study it carefully. It may be found, with three other MS. texts, in *Facsimiles of the Creeds*, edited by Dr. A. E. Burn for the Henry Bradshaw Society, 1909. Your committee have not lightly changed the version which is contained in our Book of Common Prayer, but they have endeavored to represent the Latin original more exactly in a large number of cases—probably in more than may be at first apparent to the reader. Where there was decided difference of opinion among them, either as to the best literary rendering, or as to the actual meaning, an alternative rendering is given in the margin. These alternatives have in every case the support of three members.

The first clause of the Creed, as revised by the committee, reads: "WHOSOEVER would be saved [in the margin, "desireth to be saved"]: before all things it is needful that he hold fast the Catholic Faith." In Clause 9 "infinite" is substituted for "incomprehensible"; in Clause 29 "eternal" is used instead of "everlasting," and "faithfully" instead of "rightly"; in Clause 31 an alternative rendering for "before all worlds" is "before all time"; in Clause 32 "reasonable" becomes "reasoning" (in margin, "rational"); in Clause 33 "inferior to the Father" (as touching our Lord's Manhood) is retranslated "less than the Father"; in Clause 38 "hell" is rendered "the world below" (in margin, "into Hades"); in Clause 40 an alternative for "shall rise again" is "must rise again"; and in the last part of the final clause (in reference to the Catholic Faith) the words "believe faithfully" become "have faithfully and steadfastly believed." It will thus be seen that the work of the committee does not minimize the sense of the Creed, but rather intensifies it. It is not surprising then that the *Guardian*, which nowadays represents the Latitudinarian attitude regarding this great historic bulwark of the Catholic Faith, should consider that the new translation does not touch the real difficulty from its standpoint—"a difficulty," it says, "which can only be removed by the cessation of the present method of using the Creed."

NOTABLE ATHANASIAN CREED DEFENCE MEETING.

The great meeting at the guild hall in Cambridge, on November 4th, in defence of the Athanasian Creed, was, perhaps, the most remarkable one since the famous meeting held in St. James' Hall, London, in 1873, when the Creed was being attacked, as it is now again, by those who, *ex officio*, ought to have been its foremost defenders. The Cambridge meeting was in every respect a thoroughly representative Churchmen's demonstration, so far as regards the clergy and laity. There was a crowded attendance—at least a thousand—and the speeches evoked great enthusiasm. At the commencement of the meeting the chairman (Lord Halifax) read letters expressing regret at unavoidable absence from various resident members of Cambridge University, including one from Professor Burkitt, Norrisian Professor of Divinity. Professor Burkitt wrote as follows:

"I am very far from sharing the common dislike of 'Liberals' in theology to the so-called Athanasian Creed. The *Quicunque Vult* is a very precise and accurate statement of the doctrine of the Western Church about the Trinity and the Incarnation. Almost every phrase represents the summing up of a controversy, and in these days of slipshod religious thought it is surely well that a theological document of this kind should be occasionally set before the lay folk who profess to accept the Church's doctrine. Unless they are told to say it they won't read it. Further, I do not object to the damnatory clauses, and I do very much object to mutilate this ancient document at the bidding, not of scientific historical investigation, but of modern squeamishness and sentimentality. If we no longer believe that wrong thinking leads to personal discomfort, by all means let us avow our new doctrine; but it is ridiculous to say, 'Oh yes! we still think so, but we don't like to say so in public.' And nothing would be gained by a new translation of the first verse. *Quicunque vult salvus esse* means 'Whosoever wishes to be saved,' not 'Whosoever wishes to be on the safe side.'"

But on the other hand, the professor, out of consideration to Latitudinarians, would not have the Creed recited on Christmas Day. This would seem to be hardly consistent with his general position.

LORD HALIFAX, in his speech, answered with telling force the various specious objections raised in this controversy against the public use of the Creed. CANON NEWBOLT said that to use the three Creeds contained in the Prayer Book, and to believe them, he had sworn at the most solemn moments of his life; this he had done gladly and willingly, and this, God helping him, he intended to do, whatever happened, until he died. Canon Rhodes-Bristow, the Mayor of Cambridge, Mr. G. F. C. Searle of Peterhouse, and Canon Foakes-Jackson were the other speakers.

VARIOUS OTHER ITEMS OF INTEREST.

The Truro diocesan conference has recently passed a resolution expressly deprecating Prayer Book revision at the present time, while the action of the diocesan conference of Chichester and Lichfield has practically been to the same effect.

A convention for communicants in the diocese of London, with a view to the deepening and strengthening of their spiritual life, was held at Kensington on three days last week, under the auspices of the Bishop of London's Evangelistic Council. The convention was opened by the Bishop of London, with a special service and sermon in St. Mary Abbots Church.

Lord Robert Cecil, who at the coming general election will offer himself to the Blackburn electorate (Lancashire), instead of standing again as a candidate at St. Mary-le-bone in London, is likely to meet with much more opposition than his brother, Lord Hugh, will in the Oxford University contest. At a Protestant demonstration in Blackburn the other night it was announced that 2,000 Protestants were going to vote against Lord Robert Cecil because of his attitude in regard to the Ecclesiastical Disorders bill. As he blocked the passage of the bill, they were going to block his passage to the House of Commons, through the door of the Blackburn electorate.

The non-political section of Protestant Dissent has at length taken a stand against the prevailing custom for using their meeting houses for political propaganda, and especially for the propagation of Socialism. The "Nonconformist Anti-Socialist Union" has been formed, and is now perfecting its organization. British Protestant Dissent, says the secretary, is being "desecrated, degraded, and even destroyed by party politics." The promoters of this new movement appear abundantly to have a case. Only last Sunday afternoon, for three-quarters of an hour, some 2,000 "worshippers" at the men's meeting held at Whitefield's Tabernacle in London were harangued by a Radical M. P. (from Liverpool), upon "The Virtues of the Budget and the Vices of the Peers." The speaker was introduced by the chairman as a man in the forefront of "the people's cause." The audience stood as the speaker rose, waved frantically, and cheered, while some were disposed to sing: "For he's a jolly good fellow." "Give it to them straight from the shoulder," cried a man in the gallery, amid applause, as the speaker announced his subject to be "The Old Nobility." The audience applauded repeatedly, cheering until they were hoarse. They again stood and cheered as the speaker resumed his seat. A prominent and popular feature of "Sunday Observance" among Protestant Dissenters for the past few years has been "Pleasant Sunday Afternoons," and this particular Pleasant Sunday Afternoon ended with the singing of "The Brotherhood of Man."

J. G. HALL.

THANKSGIVING DAY IN NEW YORK

Rain, Hail, Snow, But Good Congregations in Churches

HOLY TRINITY, HARLEM, FREED FROM DEBT

Chapel in Memory of Bishop Potter to be Erected at the Cathedral

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, November 30, 1909

THANKSGIVING DAY in and about New York City was much like the day before—snow, hail, and rain. Taking weather conditions into due consideration, the attendance at the churches was somewhat better than in former years.

The congregation at Holy Trinity Church, Harlem, had a special cause for being thankful when their rector, the Rev. Dr. H. P. Nichols, made an extraordinary announcement on Thanksgiving morning.

About a fortnight before the surprise came to the rector and his people, a few members of the congregation determined quietly to undertake ways and means to liquidate the remaining indebtedness on the valuable church property. Two days before the Thanksgiving service the whole amount ($35,500) was in hand and the mortgage was cancelled. Bishop Greer, being notified by telephone, sent his congratulations to the rector and congregation. Steps will now be taken to consecrate the church property at Lenox Avenue and 122nd Street, which is valued at $425,000.

At Trinity Church, the Rev. Dr. Manning preached the Thanksgiving sermon. The text was: "Go your way into His gates with thanksgiving."

The preacher said that the fact of the appointment of a day of thanksgiving by the civil authority and its recognition as such by an entire nation was in itself impressive. "We should also give thanks to-day as citizens for the strong movements toward higher and better things; the movement toward social justice. It may seem sometimes as if things were moving the wrong way, that there was more wrongdoing in public places than ever before. This is not true. The truth is that the world's conscience is being awakened. The public conscience to-day will not tolerate the things that once were tolerated. The iniquities laid bare before us, as monstrous as they are, are not greater than the iniquities of other days. We see them so more clearly and in a different light. The leaven of Christianity is working. The common blessings of life are more to be thankful for than great wealth, great genius, or great power. The common blessings are health, friends, home, and honest work."

Following custom, there was a corporate communion of the Brotherhood of St. Andrew in the crypt of the Cathedral of St. John the Divine. Bishop Greer officiated and Archdeacon Nelson and the Cathedral clergy assisted. The Bishop gave a plain, practical address on Christian responsibility and duty.

NEW RECTOR AT ST. CLEMENT'S.

To fill the vacancy in the rectorship caused by the death of the Rev. Edward H. Van Winkle, the vestry of St. Clement's Church, West Third Street, near Washington Square, recently elected the Rev. Maurice W. Britton to be rector. The new rector entered on his duties last Sunday. He was formerly vicar of Holy Cross mission church, East Fourth Street. In his new work many problems await solution, but happily large endowments have been provided in the past.

REV. M. W. BRITTON.

IN MEMORY OF BISHOP POTTER.

It was announced this week by the trustees of the Cathedral of St. John the Divine that one of the seven chapels of the Cathedral will be a memorial to Bishop Potter. The announcement runs:

"It was the intention of the late Mrs. H. C. Potter to build one of the chapels of the Cathedral of St. John the Divine in memory of her husband, the late Bishop Potter. Before her plans were fully matured she herself passed away.

"At a meeting of the trustees this afternoon Mrs. Potter's sons notified the board of their desire to carry out their mother's plans. The offer was accepted."

PROF. RHINELANDER HAS NOT DECLINED.

The report printed in another periodical last week to the effect that Prof. Rhinelander has declined his election as vicar of Trinity chapel is authoritatively denied. He has as yet given no answer.

ADVENT AT TRINITY CHURCH.

Trinity Church should have been included in the list of churches especially observing the Advent week of prayer, and very likely there are other instances. The noonday preachers at Trinity during Advent are as follows:

Monday, November 29—The Rt. Rev. Frederick Courtney, D.D., rector of St. James' Church, New York.

Tuesday, November 30—The Rev. J. G. H. Barry, D.D., rector of St. Mary the Virgin's.

Wednesday, December 1—The Rev. Henry Lubeck, D.D., rector of Zion and St. Timothy, New York.

Thursday, December 2—The Rev. Thomas F. Davies, rector of All Saints' Church, Worcester, Mass.

Friday, December 3—The Rev. F. W. Crowder, Ph.D., rector of Christ Church, New Brighton.

Monday, December 6—The Rev. J. Lewis Parks, D.D., rector of Calvary Church, New York.

Tuesday, December 7—The Rev. Paul H. Birdsall, rector of Grace Church, Albany, N. Y.

Wednesday, December 8—The Rev. Hugh L. Burleson, Assistant Secretary to the Board of Missions.

Thursday, December 9—The Rev. G. C. F. Bratenahl, rector of St. Alban's Church, Washington, D. C.

Friday, December 10—The Rev. John M. Page, rector of St. Luke's Church, Lebanon, Penn.

Monday, December 13—The Rev. Milo H. Gates, vicar of the Chapel of the Intercession.

Tuesday, December 14—The Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, New York.

Wednesday, December 15—The Rev. S. S. Drury, rector of St. Stephen's Church, Boston, Mass.

Thursday, December 16—The Rev. John H. Melish, rector of Holy Trinity Church, Brooklyn.

Friday, December 17—The Rev. F. B. Blodgett, the General Seminary, New York.

Monday, December 20—The Rev. C. R. Stetson, vicar of Trinity Church, New York.

Tuesday, December 21—The Rev. E. C. Chorley, rector of St. Philip's Church, Garrison, New York.

Wednesday, December 22—The Rev. Karl Reiland, Grace Church, New York.

Thursday, December 23—The Rev. J. O. S. Huntington, O.H.C.

Friday, December 24—The Rev. J. Charles Roper, D.D., the General Seminary, New York.

O. H. C. ANNIVERSARY.

The Order of the Holy Cross celebrated the twenty-fifth anniversary of its foundation on Thursday, November 25. From the small beginning in a tumbled down house in Westminster, Md., the order has grown until it now owns its very complete monastery on the banks of the Hudson, a school for boys at Kent, Conn., and a school for mountain boys in Tennessee.

Beside religious services, the only mark of the celebration was a founder's cake, surrounded by twenty-five burning candles, which was placed in front of Father Huntington on the refectory table at dinner.

TO MAKE A MODEL SUNDAY SCHOOL.

Dr. Wm. Walter Smith, secretary of the diocesan Sunday School Commission and well known for his efforts to improve Sunday school work generally, has taken charge of St. Andrew's Sunday school, Harlem, and will seek to make it a model school.

IN ENDEAVORING to solve the problem of religious instruction, it is well to watch the course of events in other parts of the world. A notable change of policy has recently been adopted in Victoria. For some years the Church in that state has agitated for the adoption of a Bible text book to be read by the children, but not commented upon by the teachers. Some years ago a referendum was taken, which resulted in a dubious vote, owing to an ambiguity in the wording of the questions. The Victorian Bishops are now advocating what is known as the New South Wales system. This allows ministers of religion to enter the schools at certain hours, and to give instruction to the children of their own church. The system has existed in New South Wales since 1866, in Tasmania since 1868, in West Australia since 1893, and in Norfolk Island since 1906. In all these colonies it works well and smoothly. Queensland is working manfully to obtain a referendum in the same direction, so that at last all the states are united in their methods.—*New Zealand Church News.*

GOD RULES the universe by law, says the *New Guide*. Control is the foundation of all progress and all life. To be impatient of law and of control is to misapprehend life; and he who makes this mistake must suffer for it. On the other hand, the young soul that accepts law, that strives for self-control and obedience, will gain richly by the effort and acceptance.

ANNIVERSARY CELEBRATED AT OAK PARK

Chicago Suburban Parish Keeps its Thirtieth Anniversary

REV. E. V. SHAYLER WILL GO TO SEATTLE

Large Sums Raised at the "Holiday Shops"

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, November 30, 1909

THE Jubilee week of Grace Church, Oak Park, has closed after a splendid record of services, sermons, reunions, and a generally successful time. The services began on Sunday, November 21st, with a corporate Communion for the whole parish at 7:30 A. M., after which there was a children's festival service. The rector, the Rev. E. V. Shayler, preached at the 10:45 service on that morning, and in the evening the choir gave Gaul's oratorio, "The Holy City." There was a daily celebration of the Holy Eucharist during the week, that of Friday morning being a requiem for all parishioners in Paradise. At the Evensong service Monday evening the rector read a sermon written by the Rev. Henderson Judd, who had charge in the early mission days, and who is at present in California and was unable to accept the invitation to be with his former parish. After this service there was a reunion of the members of the mission in Hoard's hall. The sermon of Wednesday evening was preached by the Rev. W. B. Stoskopf, at one time curate at Grace Church, now rector of the Church of the Ascension, Chicago, on the subject of the Incarnation. The rest of this evening was spent in a delightful parish reception. The Thanksgiving Day preacher was the Rev. L. B. Hastings, his subject being "Thanksgiving." Mr. Hastings is now rector of St. James', Manitowoc, Wis., and was curate at Grace Church just before he was made director of the Chicago Homes for Boys. Another former curate was the Rev. J. C. Hathaway, and the congregation had looked forward to his being with them as preacher on the evening of Friday, November 26th. On account of his sudden death a few days before, this service was turned into a memorial one.

GRACE CHURCH, OAK PARK, ILL.

The closing day of the Jubilee began with a corporate Communion for all confirmed during the present rectorate. One of the services of the day was a baptism at 5 o'clock, and in the evening the sermon was preached by Bishop Anderson. A book of the thirty years' history of Grace Church, illustrated by historical photographs, is being published, and will be well worth reading.

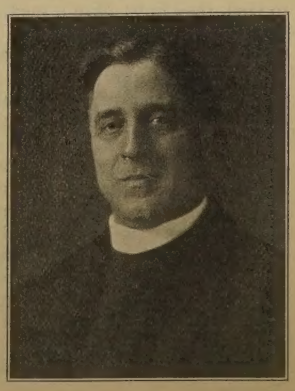
Thirty years ago a little congregation held its first meeting in the Harlem school house, and soon after that they changed their location to a hotel, the Harlem House, using that as a place of worship until, in 1867, the money was advanced by Mr. J. S. Quick, who donated directly $3,000, making it possible for a wooden building to be erected. Dr. H. W. Bishop and Dr. Morrison, father of the present Bishop of Iowa, ministered to the faithful few in the early days, and Canons Knowles, Street, and Dorset of the Cathedral served during the first year. In March 1868 the Rev. Alexander Fullerton came and was rector for one year. The Rev. W. Ingram Magill succeeded him, and had charge until 1871, when Dr. Reynolds took hold of the work, and died in service. This mission disbanded and its members were the nucleus of Grace Church, Oak Park, the first service of which was held November 9, 1879, by the Rev. T. N. Morrison, Sr. It resulted in securing a new lot. From that time until the present every effort has been made to build and equip a church building equal to any in the Middle West. The first stage of the building, including the heavy foundation, was completed during the rectorate of the Rev. C. P. Anderson. Elected Bishop Coadjutor of Chicago, he resigned as rector and was succeeded by the Rev. E. V. Shayler, the present rector. During the last nine years the church has been completed by two successive stages, and according to the original plans, with the exception of the tower, the permanent floor, and pews, and the altar and chancel. For this latter purpose there is about $2,000 in hand. The communicants have been increased from 419 to 1,107. In this time the following amounts have been disbursed: Parochial purposes, $208,000; Diocesan $9,900; General $3,730; a total of nearly $225,000. In addition to completing the church above the foundations, the parish house has been built and the large lot, with building adjoining the church, has been purchased.

But to the dismay of the congregation, the rector, the Rev. E. V. Shayler, has resigned and accepted the rectorship of St. Mark's Church, Seattle, the largest parish on the Pacific coast, with 1,200 communicants. The Rev. Mr. Shayler is a graduate of the divinity school of Kenyon College and his first parish was Calvary, Sandusky, Ohio, where he built a stone church and increased the communicants from 71 to 380. While at Oak Park, he has been prominent as a missioner and as the author of *The Making of a Churchman*, which has passed through several editions. He was a deputy to the last General Convention, is trustee of the Church House for Aged, member of the diocesan mission board, and president of the West Side Sunday School Institute. The best wishes of the clergy and laity at large will go with him in the new work, which he takes up January first.

NOTES.

The "Holiday Shops" proved a brilliant success, both financially and socially. The beautiful ballroom and adjoining sections made an artistic background for all of the wares of the shop keepers. As many as 4,500 people visited the nineteenth floor, and bought articles of all shapes and kinds. Two of the tables, the lamp and the doll booths, cleared $1,000 each, and the total gains are now $9,300, with an outlook of more. This successful effort on the part of Chicago's Church workers for the benefit of St. Mary's Home for Girls has shown what can be done in the way of united workers, with one common interest in view. A gratifying feature of this great undertaking was the economy practised by the committee in charge, of which Mrs. Royal C. Vilas was chairman. The total expenses were less than $500. Over $1,100 was taken in at the door in admissions alone. The greatest credit is due Mrs. Vilas, her excellent corps of assistants, and the 700 women who served on committees and worked so hard for the success of the "Shops."

Bishop Anderson has just returned from a visit to Canada. While in Montreal he preached at the fiftieth anniversary of the consecration of the Cathedral, and it is interesting to note that fifty years ago Bishop Whitehouse, the deceased Bishop of Illinois, was the preacher at the consecration service. Bishop Anderson also preached the University sermon at the University of Toronto, and addressed a mass meeting of the Y. M. C. A. in Toronto while in that city.



REV. E. V. SHAYLER.

The status of Anti-Saloon work was presented to the meeting of the Round Table on November 22, by the Rev. J. K. Shields, with an interesting address. At this meeting the Rev. J. H. Edwards was elected delegate to the Anti-Saloon League. A fair number of the clergy were present. The Rev. F. C. Sherman was the chairman of the committee.

Representatives of the parochial Men's Clubs of the diocese are to meet at the Great Northern Hotel on December 6th to complete plans for a Diocesan Men's Club Council. President Bunnell of the Church Club is to preside.

The Diocesan Sunday School Commission has issued over the

signatures of its president, the Rev. C. H. Young, and its secretary, the Rev. A. B. Whitcomb, a strong appeal for Sunday School Advent Offerings for Diocesan Missions. Envelopes for the offering have been furnished by the Commission. It is intended that the Advent offering shall be not only a financial help but a means of education for the children to teach them their duty to diocesan missions. The earnest coöperation of the clergy has been asked to make the offering as universal in the diocese as possible.

CONFERENCES ON THE THREE-FOLD FUNCTION OF THE CHRISTIAN MINISTRY.*

By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

I.—The Priestly Office.

IT is my purpose to suggest some thoughts for prayer, meditation, and self-examination concerning different aspects of the ministerial office. These we may helpfully consider under the familiar general heads of the Priestly, the Prophetic, and the Ruling functions of the ministry. Let us seek to gain a truer idea of the dignity and the essence of our Christian ministry, considering in particular (1) its perfect pattern in our Lord Jesus Christ, and (2) the special dangers to which it is exposed, against which we have to guard. So we may be led to a renewal of the vows of our ordination (or consecration).

Two preliminary points we should keep in mind. They are, of course, really familiar, but it is well to note them.

1. These different functions are *all combined* in the Christian ministry. It has its priestly, prophetic, and regal character. In the Old Testament the prophetic and priestly functions were separate—only accidentally united as in Ezekiel, sometimes even contrasted: with us they are combined. Emphasis may be specially laid on one or another at different times and in different persons. We are called at one time specially to act in one or another office; some persons have more particularly gifts of administration, or of leading, they are fitted more especially for one function or for another. But every Christian minister (in priest's orders) is called to be prophet, priest, and ruler.

2. These offices—all three of them—are distinctly exercised *in subordination to our Lord Jesus Christ.* He is the great High Priest, the Prophet, the King. We minister under Him, as His delegates and representatives, as His instruments or agents, through whom He ministers, blesses, teaches, rules. For this we receive a special gift of His Spirit, to enable us thus to *work with Him,* that we may act not merely with His authority, but *in His way* and according to His mind. "Receive the Holy Ghost for the office and work of a priest (or a bishop) in the Church of God." It is a gift for fellowship of life. Let us beg that we may be enabled to stir up this gift which we have received.[1]

First we consider our *priestly* office or function as ministers of Christ. Avoiding controversy, we would get, if possible, behind the points that are raised in controversy (is it not this which is generally needed?) to the deeper spiritual conception.

I. What, we ask, is the fundamental idea of a priest? The popular idea would be of a person through whom and through whose ministry people draw near to God. How far is this true? Barely understood, this was the heathen idea, to a certain extent the Jewish; through whom, as a substitute. The idea was, Men are sinful, they need reconciliation, they have not access to God, they must have a mediator to intercede on their behalf. (*a*) Now this is what is done away with in Christianity. As Christians we have been redeemed, reconciled, hallowed. The whole Christian people, as the Body of Christ, is brought near to God, as a holy priesthood, a chosen nation, a people for His own possession. We all and each have access to God in Christ; we are adopted sons. There is no room for any really mediating caste, whose members have access to God when others have not.[2]

(*b*) But as the whole body has priestly privileges—to draw near to God in prayer, to intercede for others, to distribute gifts in God's name (it is the function of the Church in the world to bring the world to God); so in part it executes these functions through *appropriate organs*—not such as it has devised, but such as God has constituted and ordained; it has its representatives and leaders. This, of course, was the case even with the Jewish Church. The priestly character of the whole nation did not forbid but required an official priesthood, as representing the body. So in the Christian Church there is a representative, not an exclusive, priesthood.

These are not merely theological considerations, but personal and spiritual, having a distinct bearing on our life and tone. They suggest lessons of humility and of brotherhood. We must not sever ourselves from the body of which we are representative members. We must cherish a corporate spirit.

II. In what, then, does our Christian priesthood consist? How is it exercised? (*a*) *In leading the people to God*—in prayer and worship, acting not as their substitute but as their leader, not instead of them but at their head, not as mediators through and in whom they have access to God, but by whose leadership they are themselves helped to draw near.

So we ought to regard, and to teach our people to regard, Jesus Christ Himself as our Representative rather than as our Substitute. He teaches us to draw near to God. He is the Way to the Father, the Son of man, the Representative of the race; He has by His victorious sacrifice once for all *made it possible* for us to draw near, having broken down the barrier, snapped the bonds that hindered; and He continually *enables* and helps us by His Spirit to draw near, to offer ourselves to God.

This representative leadership of the priesthood is shown in the attachment of the office in early times to the father or to the firstborn, *i.e.,* to the *head* of the family as the representative of the whole family. We are to pray *with* Christ by the aid of His Spirit; the prayers that are truly offered "in His name" are not merely endorsed by Him, they originate in His desires for His people and are communicated from the Head to His members by the Spirit that comes from Him to us (Rom. 8:15, 26, 27).

(*b*) Leading others to God in prayer includes largely what might be thought of as other functions of the priest. It is a helpful way of regarding these other functions, in which we communicate gifts of grace; *e.g.* (1) *Blessing* is a form of prayer, an invoking of God's blessing by one specially authorized to pray. (2) *Absolving.* This will partly have to be considered, so far as it relates to discipline, under the Ruling office of the Christian ministry; partly, presently, under repentance. (3) *The Administration of Sacraments.* If we think of obtaining the gifts of grace which are pledged in sacraments, by prayer, we shall gain a truer conception of sacraments, and be guarded against mechanical ideas of their operation. A sacrament is a covenant meeting-point with God, where He promises to meet and bless His people, bestowing on them the gift of grace attached to each ordinance, on condition, of course, of their rightly drawing near, with proper disposition of heart: remission and regeneration in baptism, the gift of the indwelling Spirit in confirmation, spiritual nourishment and refreshment in Holy Communion, restoration to forfeited privileges and freedom in absolution, power to execute the ministry in ordination.

But the gift is *sought* in prayer, and *called forth* by prayer; by the prayer of the individual, who must draw near, not in body presence only and with outstretched hand, but by lifting up his heart, exposing his very self, to God; and by the prayer of the Church claiming the inner gift that is promised on the due performance of the appointed rite.[3]

We are specially called to be men of prayer—

(1) To lead the congregation in prayer;

(2) To teach individuals to pray—the young, the sick, the penitent, the dying;

(3) To pray for them.

What are *our* prayers like? Are we seeking to cultivate the power and spirit of prayer? The spirit and habit of prayer must be built up by practice, and at first by the observance of rules.

We should examine our prayers—their regularity, attention, devotion, intelligence, spirituality; our prayer—public and private, formal and occasional, vocal and mental. Are we gaining freedom in prayer, or are our devotional exercises becoming mechanical and burdensome?

III. As the priest leads others in prayer, so he *leads others to God in sacrifice.* In the Eucharist we are the appointed leaders of the congregation. The Eucharist is the great act of Christian worship, not merely because therein we show and plead Christ's perfect oblation, but because boasting in this and claiming our part therein, we offer ourselves, our souls and bodies, to God. The Body is caught up into the self-oblation of the Head.

This, the oblation of ourselves along with Christ, is the

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* The three conferences, which are to appear in these columns during Advent, were given, with other addresses, at one of the annual Vermont Retreats for the clergy, and also at a small Retreat for Bishops at West Malvern in England, following the last Lambeth Conference.

[1] John 20:22, 2 Tim. 1:6.

[2] See especially 1 Pet. 2:9. The Saints are in New Testament language the consecrated people of God.

[3] "In the pre-scholastic times sacramental effects were expected to be bestowed as answers to prayer for them rather than as the results of the mere official pronouncement of a formula."—Thomas Isaac Ball, in *The Guardian,* September 2, 1902, p. 1453, B.

great idea of the Eucharist as the expression of Christian life (Rom. 12:1). Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.[4]

Sacrifice is consecration, dedication to God, at whatever cost. In a fallen world this involves breaking free from manifold bonds that hold us down. The sacrifice for which God looks is not the offering of an irrational animal, or of any external gift, but the offering of ourselves, of our own lives. The external offering in Jewish rites was always typical of the self-oblation of the offerer. We are to help people to realize this law of self-oblation, and to rise up to it. We must lead them in this by our own personal example and influence; we are to be *pattern Christians,* according to St. Paul's word[5] (with no divorce between the man and the office)—in word and behavior (the external expressions of the Christian life), in faith and love (its ruling motives), in purity (its consecrating grace).

IV. Again, the priest is to *lead others to God in repentance.* Whether in formal confession or in less formal pastoral dealing with individuals, is not this a great part of our work, to help the person's penitence? We have to help men to *face* and *confess* and *sorrow for* their sin:

(*a*) Teaching the true shame before God as we feel it before a fellow man;

(*b*) Showing how to avoid temptation in the future, and to make reparation for past wrong;

(*c*) And then assuring of God's acceptance of a true repentance.[6] The priest, as before in prayer and sacraments, is leading others to God, that they may receive the forgiveness He pledges Himself to bestow on those who are truly penitent. The priest chiefly ministers to pardon as he ministers to repentance.[7]

In this we are to lead others by our *sympathy,* placing ourselves at their side as fellow suppliants, fellow strugglers, fellow penitents. This is the example of our Lord Jesus Christ, taking our nature, and in the likeness of sinful flesh (Rom. 8:3), at the baptism and in Gethsemane showing Himself one with those whom He represented, for whom He interceded. This is an essential qualification of priesthood (Heb. 2:17, 18, 5:1, 2). We have not far to stoop thus to identify ourselves in sympathy with those whom we would help.[8]

Let us examine then our priestly temper and habit of mind:

(*a*) Our sympathy with those that err—like that of an older brother helping a younger.

(*b*) Our hatred of evil—as representing God, and the Church—the ideal man seeing all with the eyes of Jesus Christ, hating the sin while we pity the sinner (Jude 23, 1 Tim. 5:22). Hosea presents the hideous thought of the priest delighting in the iniquity of the people, because they enrich him (4:8). May there not be some such pleasure in evil as bringing people under our influence—or (worse) in gloating over the recollection of sin? Our business is to *do away* with evil, under Christ our Leader (1 John 3:8).

(*c*) The danger of putting ourselves between God and the people, so as to screen instead of reflecting Him.

(*d*) Examine our intercessions, putting away pride and contempt. How intercessions for others should be a remedy for harsh criticism, as we confess before God our sins and the sins of our people! (Dan. 9:20.)

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[4] *παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·*

Christ's *obedience* even at the cost of His life (Phil. 2:8) is the only offering perfect in God's eyes. This is to be lived out by His people.

[5] 1 Tim. 4:12, *τύπος τῶν πίστων·*

[6] The priest is the judge of the person's penitence rather than of his sins. See Jeremy Taylor, *Dissuasive from Popery,* Pt. II., Bk. 1, Sec. 11.

[7] Jeremy Taylor.

[8] See Newman's sermon, *Men, not Angels, the Ministers of the Gospel,* and Moberly's *Ministerial Priesthood* and *Personality and Atonement.*

THE FIRST recorded Thanksgiving was the Hebrew feast of the tabernacles. The first national English Thanksgiving was on September 8, 1588, for the defeat of the Spanish Armada. There have been but two English Thanksgivings in this century. One was on February 27, 1872, for the recovery of the Prince of Wales from illness; the other, June 21, 1887, for the Queen's jubilee. The New England Thanksgiving dates from 1633, when the Massachusetts Bay Colony set apart a day for thanksgiving. The first national thanksgiving proclamations were by congress during the Revolutionary war. The first great American Thanksgiving Day was in 1784, for the declaration of peace. There was one more national Thanksgiving in 1789 and no other till 1863, when President Lincoln issued a national proclamation for a day of thanksgiving. Since that time the president has issued an annual proclamation.—*Journal of Education.*

THE BENEDICITE.

BY THE RT. REV. CORTLANDT WHITEHEAD, D.D.,
Bishop of Pittsburgh.

NOW that Advent is at hand, to be followed ere long by Lent, the *Benedicite* will be sung at Morning Prayer in many of our Churches. A proper setting for this canticle is very much to be desired. To my knowledge there is no setting which gives evidence of really intelligent appreciation of the hymn, on the part of the composer. Consequently the significance and beauty of it is lost largely or completely for the choirs and congregations. No one can possibly compose appropriate music for the *Benedicite* without careful study of its structure. To sing it to a single chant is to murder it. A double or quadruple chant is even worse, for it must of necessity ignore all the paragraphs into which the canticle is divided.

There should really be a change of chant at every division. With your permission I should like to suggest to our Church organists and composers, that they can do a great service to many worshipping assemblies by intelligent, simple, and praiseful settings for this really noble and inspiring hymn. It is an invocation to universal nature, animate and inanimate, to "bless the Lord, praise Him, and magnify Him forever."

"The poetic sentiment underlying the hymn is that all the elements and forces of heaven and earth, no less than sentient beings, are capable in their own way and degree of contributing to the praise and glory of God. That this is actually true is abundantly proved by the effect upon even prosaic and callous minds of the sublime, the beautiful, and the terrific in nature."

The *Benedicite* consists of 31 verses, the first of which is an *all comprehensive* invocation—a title (as it were), including all that follows. This verse should have, in my judgment, unique treatment, and certainly should *not* be coupled with the second verse, which begins a division having its own special significance. The first verse makes a grand opening for the procession which follows:

"O, all ye works of the Lord, bless ye the Lord: praise Him and magnify Him forever."

This universal invocation having been made with full burst of the organ, the next four verses have to do with the invisible forces of nature, *above and beyond the earth,* as they are expressed in Oriental or Old Testament language. These should have music of their own.

Ye Angels of the Lord,
Ye Heavens,
Ye Waters that be above the firmament,
Ye Powers of the Lord.

These four verses are succeeded by twelve which have reference to *earthly* phenomena, permitting (if you will) a quadruple chant thrice repeated, invoking—

The Sun and Moon,
The Stars of Heaven,
Showers and Dew,
Winds of God,
Fire and Heat,
Winter and Summer,
Dews and Frosts,
Frost and Cold,
Ice and Snow,
Nights and Days,
Light and Darkness,
Lightnings and Clouds.

Then comes a call, "O, Let the *earth* bless the Lord, which might well have treatment of its own. At any rate this verse should not be joined on to that which *precedes* but to what *follows,* namely seven verses calling upon *earthly things animate and inanimate* to praise their great Creator:

Ye Mountains and Hills,
Ye Green things upon the earth,
Ye Wells,
Ye Seas and Floods,
Ye Whales and all that move in the waters,
Ye Fowls of the air,
Ye Beasts and Cattle,

Finally, the invocation is made to all the *intelligent* creatures of God's hand, first in general, then in the Church, then in the invisible world; concluding with an appeal to all—

"The men of good will."
Children of men,
Israel,
Priests of the Lord,
Servants of the Lord,

Spirits and Souls of the righteous,
Holy and humble men of heart.

And the *Gloria Patri* sums up the whole praiseful sentiment, and Christianizes the Song of Three Children by blessing and magnifying the Holy Trinity.

There is such abundant field and opportunity for masterful treatment, that one wonders that some talented musician has not long ago taken advantage of it.

So also in the *Te Deum,* many composers and musical editors have entirely ignored the structure of the hymn, not recognizing that its divisions require for intelligent rendition changes in the music at certain definite points, and *nowhere else;* namely, at what is called "The Creed" portion, beginning with verse 14, "Thou art the King of Glory, O Christ," a distinct change in the Person addressed—and continuing through verse 19—the following verse again beginning a totally different division:

"We therefore pray Thee," etc.

It is to be wished that in the revision of the Prayer Book these divisions and paragraphs had been indicated by *spacing,* such as appears in the *Benedictus* and in the Litany; and that in the case of the *Benedicite* permission had been given to sing one or more portions at any one time, with the opening and closing verses.

This would have been in the interest both of intelligent appreciation and of more general use of this inspiring canticle.

As one has written:

"The *Benedicite* as a whole is," says Bishop Perry, "a Eucharistic commentary on the history of Creation in Genesis 1 and 2; similar to the 38th and 39th Chapters of Job, or Psalm 104. There is always in the use of the *Benedicite* a calm delight in observing the logical progress of thought from one verse to the next, and in following the order of the call through all its changes and gradations from the firmament above us down into the heart of the humblest servants of the Lord."

IN THE HOUSE OF GOD.

BY MARIE J. BOIS.

"THAT thou mayest know how to behave thyself in the house of God." So writes St. Paul.

May I bring three special points to my readers' notice? And if in any of these they feel that they have not been absolutely free from blame, will they cry *"Mea Culpa,"* and with God's help will they do their share in helping by their attitude and their example towards more deferent, more loving and hearty services in the Church?

My first point is, Whispering in Church. Women and children are the greatest offenders in that respect. The latter every one excuses, but the former surely are inexcusable. Have you ever, while kneeling before the service began, heard the incessant nerve-racking whispering of two women, carrying on a conversation until the entrance of the choir drowned the unwelcome sounds? I have known such moments of torture, when only by resolutely stopping my ears could I escape the peculiar hissing tones produced by such a conversation. Tell me, is it fair to the other worshippers? Were you ever guilty of this?

The second point has already been mentioned by me some time ago, namely, the astounding carelessness of people with Church property. The simple act of putting back the book in the rack being in many instances too thoughtful a thing for the average worshipper, he leaves the book anywhere and anyhow, not caring what becomes of it. Again, are you guilty of this?

The third, and most important, point pertains to the responses; and here let me repeat a criticism I heard not long ago, from someone outside the Church, who after having attended the evening service said: "It is strange how very little heart there seems to be in it, no one seems to answer." Of course it was a sweeping statement, but adversaries are ever ready with sweeping assertions.

Do you feel, dear reader, that you have ever helped to give this impression to an outsider? Do you join body, soul, and spirit, in the service of worship and of praise? Does your voice rise clear and distinct in the responses? Do you love to sing His praises? Are you learning, ever willing to learn, more and more, how to worship God? Some day it will be our occupation, our delight. What if we have not begun to learn here below!

GEORGE C. THOMAS.

A SERMON PREACHED AT THE MEMORIAL SERVICE FOR GEORGE CLIFFORD THOMAS AT THE CHURCH OF THE HOLY APOSTLES, PHILADELPHIA, ON SUNDAY EVENING, NOVEMBER 21ST.

BY THE RT. REV. N. S. THOMAS, D.D.,
Missionary Bishop of Wyoming.

"My father, my father, the Chariot of Israel and the horsemen thereof" (2 Kings 2: 12).

THESE are the words which sprang unbidden from the lips of the Prophet Elisha as he saw his father and great spiritual leader Elijah caught up into heaven with the rapidity of the whirlwind. And these are the words in which the great prophet, the Presiding Bishop of our Church, replied to my message informing him of the sudden death of George C. Thomas.

Thus he wrote: "God's will be done! Alás my father, my father, the Chariot of Israel and the horsemen thereof! God mercifully have us in his holy care and keeping. Our greatest earthly missionary leader has fallen, nay is exalted. God's peace is his; and what shall we do?"

He was indeed our greatest earthly missionary leader; he was indeed our greatest layman; he was—and I am not alone in saying it, for Dr. Mann said it, Bishop Doane said it, Bishop Greer said it, and I have no doubt a host of others thought it—he was our "greatest man"; he was our "most precious life." Of him I have been asked to speak to you to-night, for this is a memorial service of him.

That an adequate picture of his beautiful life might be more faithfully painted, I would that another hand than mine might lend itself to the task. But I was his pastor, and I loved him, and I appreciate that this precious relationship makes it fitting that mine should be the duty, yea, the esteemed privilege of speaking with howsoever little skill of his wondrous personality.

GEORGE CLIFFORD THOMAS was born on Second Street below Callowhill, on the east side in the city of Philadelphia, on St. Simon and St. Jude's Day, October 28, 1839. His parents, John W. Thomas and Keziah Sophia Atkinson, his wife, were Christians of conspicuous piety and sanctified common sense. Thus from his earliest infancy his home life was surrounded with religious influences. They were reinforced by his training at the Episcopal Academy, where, for seven years, Dr. George Emlen Hare, stern and unyielding as a puritan and possessed of a consistency of purpose and simplicity of life so conspicuous that his example profoundly affected all his pupils, sowed the seeds of unswerving integrity and of severe attention to duty which so conspicuously marked Mr. Thomas' early life. Of at least equal importance in his religious training was his connection with St. Paul's Church and its extraordinary Sunday school, inspired by Dr. Richard Newton, whom Spurgeon called "The prince of preachers to children."

Here, in his father's class, in close proximity to that of Jay Cook, whose inventive mind here sought outlet in devising ways and means for materially illustrating the lesson he sought to teach, Mr. Thomas learned the lesson that noble men can be no more nobly employed than in trying to make plain and attractive the Gospel of Jesus Christ.

Thus, on all sides of his life, George C. Thomas was hedged in by men and influences which appealed not only to his conscience but to his admiration; and thus, in a certain way, the Church's greatest servant of this generation was accounted for. Born of one of Philadelphia's leading merchants; bred in a family in which the sentiment of Isaac Watts was paramount—

"Religion is the chief concern
Of mortals here below"—

trained by one of the most nobly successful educators who ever taught a school of unruly lads; impressed by the example of the greatest banker of his generation; and inspired first by Dr. Newton, that great teacher, and in later life by Phillips Brooks, whom Bishop Thorold calls the greatest preacher since Chrysostom; the extraordinary nature and talent of George C. Thomas were fashioned, directed, and nurtured.

It passes for a proverb that every man is the product of his environment. Mr. Thomas recognized this in his own development, and in a spirit of humility and thankfulness, as rare as it is beautiful, he sought to give it public expression.

In acknowledgment of his indebtedness to Dr. Hare and his colleagues, he gave large and substantial gifts to the Episcopal Academy. In acknowledgment of his indebtedness to Dr. Newton, he erected the Richard Newton Sunday school building, which, when built, was considered the finest and most complete building ever erected for purely Sunday school purposes. So great was his love for the fabric of old St. Paul's, that when, in the judgment of those in authority, its usefulness as a church had ceased, he purchased the same and gave it to the City Mission to be used as its headquarters. Regular services have been successfully maintained there by Mr. Thomas' boyhood friend, Dr. Herman L. Duhring.

In spite of this Mr. Thomas was not entirely satisfied. St. Paul's had been preëminently a place of preaching and teaching and the work of the City Mission was somewhat different. So when the name of St. Paul's was given to the new mission at Fifteenth and Porter Streets, Mr. Thomas sought the opportunity of erecting

for the struggling congregation a noble sanctuary, dedicating it to the memory of his parents.

Nor was he content with acknowledging his indebtedness to those who influenced him for good during the formative period of his life. In memory of Phillips Brooks he erected the Guild House of the parish of the Holy Apostles. In memory of Dr. Cooper he erected the Charles D. Cooper Hall and Gymnasium, and was the inspiring cause as well as the most generous contributor toward another memorial to the good doctor in the erection of the parish house of the Chapel of St. Simon the Cyrenean. Thus in his own parish Dr. Cooper was doubly memorialized. So also were Mr. Thomas' parents, for prior to the erection of St. Paul's Church at Fifteenth and Porter Streets, he and his wife had jointly erected the commodious and costly parish building at Twenty-seventh and Wharton Streets in memory of their parents.

Nor was Mr. Thomas content with expressing his appreciation and acknowledging his obligation to those only who had ministered to his mind and spirit. In recognition of the skillful attention of his physician and as an appreciation of that school of medicine which he conceived had done so much for him and for his family, Mr. Thomas gave $6,000 for the valuable tract of ground on which the Nurses' Home now stands. Thus Mr. Thomas sought to express this sense of obligation to those who in any way had touched his life for good.

After graduation from the Episcopal Academy, he entered his father's country home, where he remained until Mr. Jay Cooke, recognizing his unusual abilities, offered him a position in his great banking house. He was admitted into the firm in time, to take a large share in the gigantic enterprise of popularizing the government loans, thus making it possible for the government to conduct the war to a successful issue at the frightful and unprecedented cost of from three hundred to eight hundred millions a year. No government had ever undertaken financial operations on such a gigantic scale. Consequently no banking firm was ever entrusted with responsibilities of such magnitude. When, therefore, Jay Cooke & Co., in September, 1873, closed its doors, the credit of the country was at stake. Well was it for Philadelphia and for the nation that two men so staunch and unswerving in their integrity and of such unfailing virtue were directing the affairs of that firm. They knew the crash was coming, but they did not seek to protect themselves. We have daily evidence that it is not difficult for men in large enterprises to fail rich. Bankruptcy is too frequently a wayside inn on the road to wealth. When the crash came, George C. Thomas parted with everything, even his own personal cherished possessions. No civil court could extort from him what, he considered, the law of personal rectitude demanded. Saving only the napkin ring his mother had given him, Mr. Thomas parted with everything he had.

Well might Mr. Talcott Williams in his *Press* editorial say of him: "He began with the advantages of fortune and used them shrewdly, wisely, and with high success; but he did far more than make money in business and banking. He held high standards of personal integrity and business honor. When reverses came, he pleaded no legal bar to his liabilities, and his success through life was measured by no man's losses. He continued the sound, careful, conservative traditions of the banking of this city and he did his work as a banker by the wise and fruitful use of personal honor, credit, and resources, and not through banking corporations or their manipulation." And so, though penniless he was rich, when, before the close of the same year, he began business anew with the late Joseph M. Shoemaker. He carried to the partnership an undaunted courage, a high reputation for business honor, and a capital of credit second to no man of adverse fortune in his day. No wonder then that he speedily gained an influential clientele, or what when, in 1883, a partner was needed in the firm of Drexel & Co., Mr. A. J. Drexel sought him out. How he comported himself in this eminent company of the country's most skillful bankers and men of affairs, all the world knows. But for those who love him, it is a joy to read in the public press such a tribute as is conveyed in the simple and direct words of one of America's chief editors: "The whole level of business transactions, of care in contracts, and of diligence and prudence in dealing with the investment of others, is raised and advanced by a banker like George C. Thomas. Through his honesty, honor, and prescience, other men profit, and the community." The same sort of testimony is enshrined in the beautiful and just tribute contained in the resolution passed by the Board of Managers of the Phoenix Iron Co:

"His unswerving integrity, his singular abilities, his Christian example, his generous and unostentatious benevolence, commanded the respect of a host of friends, who recognized in him the highest type of manhood. His life was a perpetual benediction to mankind at large, and illustrated the spirit of the Master he so faithfully served."

Of his business connections I know little, save that he had been a member of the Stock Exchange since 1877, and that he was a director in the Phoenix Iron Co.; the New York Short Line; the Philadelphia & Reading Railroad Co.; the Philadelphia & Reading Coal & Iron Co.; the Farmers' & Mechanics' National Bank; the Philadelphia Savings Fund Society; and the Pennsylvania Company for Insurance on Lives and Granting Annuities. He was a guarantor of the opera, the Philadelphia Orchestra, and the Philadelphia Choral Society. He was a director in the Corporation for the Relief of Widows of Deceased Clergymen; in the Church Club; in the Sunday School Institute; and in the Philadelphia City Mission. He was a deputy to the General Convention for seven consecutive sessions, and above all these other offices which he held, save possibly the superintendency of his Sunday school, he prized the office of the Treasurer of the Board of Missions.

No man ever less courted public honor for public sake than he, unless with the honor there was opportunity for service. He declined the proffered nomination of the presidency of the Union League, when the nomination was equivalent to that of an election, and accepted that of the Church Club with the single proviso that the club must do something worth while in the Master's service.

To him, purely social functions were a sheer waste of time. When not actively occupied in some distinctively Christian activity, he spent his evenings with his books and pictures of which his collection was one of the most valuable in private hands. And how he longed to have more leisure to enjoy them! But in the matter of time, God has ordered an equality for all men, and Mr. Thomas chose to use his time for service rather than for enjoyment. Thus, in his spending, he was spent.

On December 31, 1904, by reason of failing health and by the advice of his physicians, he retired from what he called active business. This was, however, only to open an office of his own wherein he diligently sought to care for the Master's business.

On April 21, 1909, after only a few days' illness, his spirit passed out of the troublesome toil of the unappreciative earth to the joyous and unwearying labor of Paradise, where service is altogether an unmitigated joy, and weariness is a contradiction. The last words I heard Mr. Thomas utter when I left him on the Sunday before his death were pathetic in the unconscious revelation of his life's purpose: "I wonder if any one knows how hard I have tried to help people." No one knows save his heavenly Father, for he studiously and successfully fulfilled not only the spirit, but, in so far as he was able, the letter of the scriptural injunction, "Let not thy left hand know what thy right hand doeth." But his labors could not be hid. It was said in one of the daily papers at the time of his death: "It was his aim to bring cheer and sunshine into the lives of others."

Mr. Thomas was a lover of the sacred Scriptures, for, like Timothy, he marked, learned, and inwardly digested them from his youth. How frequently he referred to the Collect for the Second Sunday in Advent! The Scriptures were to him a lamp unto his feet and a light unto his path. The 119th psalm was his delight, for its extended appreciation of the Word of God. I never knew a man who knew his Bible with greater verbal accuracy. And why should he not? For more than forty years he taught the Teachers' Lesson Study Class on Friday nights, and for more than forty years he summarized the lesson at the Sunday school session. On all occasions he lost no opportunity to state that the Bible and the Prayer Book, which was founded on the Bible, were the only text books which should be placed in the scholars' hands.

As teaching from such originals is more difficult, he sought to obviate the objection by adding still further to his responsibility, and for five years taught a normal class for intending teachers. On hearing the Bishop of Harrisburg say that there were several schools in his diocese too poor to buy Bibles, he immediately made provision for the distribution of 10,000 Bibles to such schools as were unable to buy them. No one better than he realized the power of such an argument, and though costly, he never hesitated to use it. It was the power of example. I never knew a man possessed of a more earnest desire to make his walk as well as his works speak for God. It was Enoch's walk with God which made that ancient worthy so dear to him.

Mr. Thomas was always in his pew on Sundays, at all the services; and until the last few years of his life, when his physicians compelled him to relieve himself of some of his evening engagements, he habitually consecrated Wednesday evenings also to the worship of Almighty God. With him no engagement, however important, unless of the nature of a conflicting duty, could take precedence as he conceived it with His Heavenly Father.

Not only for its personal value to his own soul, but as an example to others, Mr. Thomas made it a rule to attend every meeting of every organization of which he was a member, however unimportant; though I doubt not he would take exception to this phrase, for with him nothing was unimportant.

I have heard him frequently dwell lovingly upon our Lord's habit of caring for what are wont to be called little things, and of the pains he took with individuals. He was fond of referring to preface of the Acts, in which it is plain that St. Luke wrote for the personal edification of one friend, and in so doing, set us an example of the importance of doing thoroughly and well whatever we undertake.

And so in the footsteps of the Master, he ever delighted in the details of personal ministration. We knew it here at home, but others knew it likewise. Says Mr. English, sometime President of the Brotherhood of St. Andrew: "His life has been a fine example of high Christian service. The Kingdom of God has felt the impulse of his loyalty, and every man in this country known or unknown to him will and should have a higher conception of a Christian's privilege and duty through this life, which in death I predict will

blossom into the desire and expression of many souls to consecrate themselves more deeply than ever before to the cause of Christ."

Mr. Thomas was a many-sided man. As a missionary leader he was the ruling spirit of the Lenten offerings, and the originator and the most energetic supporter of the apportionment plan. He was the father of the Sunday School Institute, and was, by far, the largest individual giver to the work of the general Board.

Says Bishop Doane: "It seems to me that there was no more precious life in the Church than his for our great mission work, to which he gave not money only, large and lavish as his gifts were, but the greatest gift of himself."

As a speaker he possessed unusual gifts of power. His capacity for the detailed work of the parish developed in himself and for the Church a new field of lay activity now followed in many of our parishes.

He was sympathetic, whether in joy or sadness. A born mimic, with a fund of humor and flow of wit seldom surpassed, he was the delight of every frolic. He was as well the strength and prop of every sorrow. I think he told me once that in the past thirty-six years he must have said prayers at the bedside of some sick person in almost every house in the ward.

He was a man of vision. His mind passed through no tortuous processes of reasoning. He saw things in their proper values because his moral fundamentals were anchored. With him there was no playing with a moral weakness or toying with a daring temptation, for he kept his vision keen and his conscience clear.

He was a man of magnanimity, that rarest of Christian virtues, because the magnanimous one must be humble—a lover of one's neighbor oneself—a selfless man who, in the love of a cause, will sink even a strong individuality for its advocacy. Such an one was George C. Thomas. He loved the Kingdom of God well enough to make prodigious sacrifices for it. Not of money only. He did that till it hurt. He loved it so well that to tone up the general effectiveness of the whole, to encourage the workers, he would surrender completely those feelings which, as a rule, men prize. As I write, I hold in my hand the little volume containing the subscription list for the building of the Church of the Holy Apostles, dated February 3, 1869. In this book there are various pages reserved for those whose subscriptions were large and those whose subscriptions were small. There is a page for the $2,000 subscription, another for the $1,000 subscription, another for the $500, another for the $250, and still another for those who were compelled to give less. I looked in vain for Mr. Thomas' name in the two earlier lists, but I found it later, not once or twice, but six times in company with those whose fortunes were not equal to such large giving. The total of his gifts would have entitled him to a place upon the first page, but this was conceived, not so much out of what might easily have run into a mistaken humility, but by way of encouragement to others.

Most men are fretted to work with dull or ineffective helpers. So was Mr. Thomas in matters of business. Here he required and paid for high efficiency; not so in the work of the Church. Here it was necessary that all should have their part and lot. Though by nature impatient, as are all men of great force, I never saw him impatient with the Christian worker. He never rebuked; he commended. He never pointed out weaknesses; he drew attention to virtues. His love for the kingdom was so great that he sought to increase the efficiency of even the humblest or stupidest worker, even at great cost to himself—his time, his pleasure, his strength. Mr. Thomas was magnanimous, and because of it the small man grew larger in the consciousness of his fellowship; better in the honor of his friendship; sober and earnest in the pride of his confidence. He seemed to be possessed with telescopic vision for the virtues of his co-laborers, and with heavy blinders for their faults, and so the level of intelligent coöperation was raised, until the Sunday school teachers and workers of the Church of the Holy Apostles were, in the large, the most effective body of workers throughout the length and breadth of our Church.

Lastly, Mr. Thomas was a man of faith. In humility he might sing with fond recollection of his friend and pastor, Dr. Cooper, the doctor's favorite hymn:

"If I could stand where Moses stood
And view the landscape o'er,
Nor Jordan's stream, nor death's cold flood
Could fright me from the shore."

But his faith carried him past this to that finer hymn which, as the years went by, displaced this one in his affection; a hymn of transcendent faith, in which his own fears were lost in the certainty of Christ's fulness and the certainty of his reward. And so he asked that this, and not the other, be sung at his burial:

"Saviour, Blessed Saviour,
Listen while we sing,
Hearts and voices raising
Praises to our King.
All we have we offer,
All we hope to be,
Body, soul, and spirit,
All, we yield to Thee."

He had always been a man of faith, but so was the Centurion who cried, "Lord, I believe; help thou mine unbelief!" On the tablet commemorating his son's recovery from illness at sea, he inscribed the verse: "When thou goest through the deep waters, I will be with Thee." But Mr. Thomas' faith continued to grow until it seemed to me that he could see past all the hollowness and the mockery and the unreality of much that is called Christian, straight into the hidden things of God which no man can know by investigation or demonstration, but which are only revealed to those who will do the Father's will, day after day, until the land of surrender is reached, from which only the vision of the lofty things of God is visible.

He, as few men, knew the meaning of those words so mysterious to most: "Whatsoever is not of faith is sin." What he did, he did in faith; what he gave, he gave not in the name of philanthrophy or benevolence or civic pride, but in the name of Jesus Christ. What he sought was not wealth—this came as a by-product—but personal righteousness, and all these things were added unto him.

And so he died—with his loins girded and his lamps trimmed. He had sung his resurrection song the Friday before his death; his mind ever was filled with the thoughts of the Resurrection. He had rounded out his Easter in the full power of his manhood and in the full glory of his strength. His life work, crowned with such success as is seldom allotted to man, was done; and so, like Moses, "whose eye was not dimmed, neither was his natural force abated," he was not, for God took him. And so he died, as was befitting a true soldier of the cross, with no moaning at the bar.

"What a splendid thing it is," as Mr. English so finely says in his beautiful appreciation, "that God never lets a light like that go out, never a light like this of our friends to die."

And what a splendid thing that we too have it in our power never to let a light like this go out. It can live here, in this church, in this parish, in our hearts, now and forever, and it must. But there is no memorial, no remembrance, no service which we can do him now but one; and that is so to struggle on after his example as he sought to follow in the footsteps of the Master, that when, for us there is—

"Sunset and evening star
And one clear call for me,
There then may be no moaning at the bar
When I put out to sea."

ROMAN BISHOPS IN ANGLO-CATHOLIC CHURCHES.

In the chancel of the parish church of Brewood, Staffordshire, England, there is a mural tablet with this inscription: "Christian Stranger. Here among the ashes of the Faithful, Repose the Mortal Remains of The Rt. Rev. Charles Berington, Doctor of the University of Paris and Roman Catholic Bishop of the Midland District in this Kingdom. . . . He died June 8th, A.D. 1798, *R. I. P.*" In the same church another Roman Bishop the Rt. Rev. John Horniold, titular Bishop of Philomelia, was buried in 1778. To us of the present it is bewildering to find that Roman Bishops were sometimes interred in churches of the Anglican Communion. Our perplexity is deeply significant. It is to be explained by the great change which has taken place in Roman faith and practice. The hereditary English Romanists of that time were people with a very different faith from the Romanists of the present. Some incidents in the lifetime of Bishop Charles Berington will show points of alteration.

In 1788 the Roman Catholics in England composed a memorial, called the Protestation, to be presented to Pitt, the Prime Minister, for the purpose of securing their social emancipation. Among the statements made in the Protestation is one of great import, emphatic and unqualified: "We acknowledge no infallibility in the Pope." This memorial was signed by the four Roman Bishops then in England, all Vicars-Apostolic, by 240 priests, practically all of the Roman clergy then resident in England, and by 1,523 of the most important of the lay members of the Roman body in England. A little later the London Vicariate became vacant by the death of Bishop James Talbot and Bishop Berington was elected to fill the vacancy by the clergy of the London district. The election was set aside by the Pope because the Bishop's theology did not accord with the principles of ultramontanism. It was at this juncture that Sir John Throckmorton, a prominent Roman Catholic layman, wrote his famous letter to the Roman clergy in England in which he described the Roman Vicars-Apostolic "as persons who now, by a lamentable abuse, preside over you in virtue of an authority delegated to them by a Foreign Prelate, who has no pretensions to exercise such a power." How momentous the change has been in the Roman Catholics in England in a time as short as a hundred years may be seen when we remember that it was an English prelate who led the ultramontane forces—a party described by Cardinal Newman "as an insolent and aggressive faction," poor Newman—to victory in the Vatican Council. The result of that victory was that the dogma of Papal infallibility, repudiated in 1788 by the English Roman Catholics, almost to a man, became necessary to salvation. Still the Roman Catholic faith never changes!—*St. Stephen's Leaflet* (Portland, Ore.)

WHAT, INDEED, does not that word "cheerfulness" imply! It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others, and a modest opinion of self.—*Thackeray.*

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

"THE IMMIGRANT AND MUNICIPAL POLITICS."

ONE of the striking papers of the Cincinnati session of the National Municipal League was that of Miss Grace Abbott of Hull, on the above topic.

In spite of the fact that we are a nation of immigrants, Americans are inclined, Miss Abbott declared, to resent the claim on their thought and attention which the last arrivals make and in consequence until very recently have not studied the problems which grow out of a complex population. During the last ten years some serious thought has been given the question, and a considerable body of information has been accumulated, but because of a certain prejudice existing in the minds of most Americans, a curiously unreasonable interpretation has usually been given all the facts gathered, and the conclusions reached have been in consequence of little help. "For example," she said, "I listened not long ago to a carefully prepared paper by a sanitary engineer on the relation between the immigrant and the public health. It was based on a study of typhoid fever in a certain city in the United States. The man showed that most typhoid epidemics start among our foreign colonies and spread to other sections. This, he explained, is because the foreigner has been accustomed to a pure water supply and is therefore much more susceptible to typhoid than the American, who has struggled since birth against the diseases which come from polluted water. Instead then of urging this as an additional reason for giving us all decent water, he concluded that in the interests of the public health some new basis for exclusion must be adopted."

In this way most discussions of the immigrant are diverted and leave the fundamental problem quite untouched. For whether we adopt a literary and physique test, increase the head tax, and do all the other things suggested by the restrictionists, thousands of immigrants will continue to come to us every year. The legal control of immigration belongs to the national government, but the great economic and social questions growing out of our foreign population are local ones in which the national government can be of little service.

Our cities have become great labor markets, supplying for a very wide area, quite unscientifically and therefore wastefully, the additional men needed as one industry after another passes from a dull to a rush season. For this reason, in the future even more than in the past, economic necessity will add the immigrant to our urban rather than our rural population, and the problem of how he can be adapted to his new environment with the least possible loss to himself and to the community will continue to be primarily not a national but a municipal problem.

STATE PARKS.

"The state park is the latest development of the conservation idea," said John Nolen, the landscape architect of Cambridge, Mass., in an address before the American Civic Association. "The city establishes parks, and the nation, through its conservation movements and otherwise, also establishes great parks. But the state is the unit that should do most of all. We have some state parks in Boston, there are some in California, New York has the Adirondack forest reserve where the hunter and the camper have free rein, and Wisconsin has lately established a beautiful state park of 5,000 acres on the shores of Green Bay, where any resident of the state may go and camp, fish, shoot, or simply enjoy himself. There should be a state park established wherever there is beautiful scenery worth preserving, as New York has done with Niagara Falls and Watkins Glen, and New York and New Jersey jointly have done for the Palisades of the Hudson. This is a movement you will see develop largely in the future"; and which, he could have added, will prove of decided social as well as scenic value to the community, for such places not only insure breathing spaces, but protect the water supply and give the state a better opportunity to control the general health and welfare of the whole community.

OPTIMISM IN MUNICIPAL PROBLEMS.

Since the National Municipal League was organized in 1894 there has been a marked change in the way in which people look at municipal problems. The tone of pessimism has changed to one of optimism, and in almost every city we find a more or less well-organized movement for improving the physical, ethical, and social conditions of the town and of its people. While the National Municipal League cannot claim credit for all of this, it has a good deal of influence in some cities. In Philadelphia, conditions are getting better all the time, and I think that is true throughout the United States.

CHILD DELINQUENCY IN ILLINOIS.

Under the old law in Illinois a court could only reprimand a parent whose child had committed an offense. It had no power to enforce any sentence against him. Under the adult delinquency law, passed four years ago, the parent can now be held to a strict accountability for the support and nurture of his child. The law provides that as high a fine as $200 or a year's imprisonment, or both, may be imposed upon a parent on proof of his neglect or wilful connivance at the offense. Before the passage of this law it was no punishment to a neglectful parent to have the court order the commitment of his child. It often happened that he instituted proceedings in order to be relieved of the responsibility of the child and its support. Now the responsibility is kept closely attached to the parent.

The Juvenile Protective Association of Chicago draws attention to the fact that parents who permit or encourage their children to frequent railroad tracks for the purpose of picking up or stealing coal or rifling freight cars; who permit their boys to lounge about saloons or the streets late at night, frequent pool rooms, or run with maliciously inclined youths; who persist in sending their children for liquor, or to collect garbage or market refuse; who permit or encourage their children to sell gum or flowers at night or to beg; who drink heavily and allow their children to go without proper food or clothing; or who in any other way do that which will directly tend to cause the dependency or delinquency of their children, are liable under this law.

ENGLISH MAYORS.

Of the Lord Mayors and Mayors elected in England early in November without incident, and, on the whole, without excitement, no less than ninety-nine retiring mayors were re-elected, according to the London *Municipal Journal*. These included Alderman E. Finn, who for the nineteenth successive year has been elected at Lydd. This, surely, is a record. At Bacup, Alderman Maden was elected for the eleventh time, and at Aston, Alderman A. Taylor was chosen for the sixth year. Mrs. Garret Anderson, who was the first woman mayor in the country, was re-elected at Aldeburgh, although there was some opposition to the nomination. At Sheffield the election of Lord Fitzwilliam was opposed on the ground that his name is not on the burgess list. Inasmuch as he lives within seven miles, and his name is on the rate book as occupier of property within the city, it was held that he was fully entitled to take the position.

CHICAGO'S DOCK PROBLEM.

"Chicago's Dock Problem" is the title of a suggestive report prepared by George C. Sikes for the Chicago Harbor Commissioner. It treats especially of the questions of municipal ownership and leasing. Like all of Mr. Sikes' work, it is complete and suggestive. He believes "that the wisest ultimate policy with regard to what are commonly known as commercial dock facilities . . . is public ownership."

NATIONAL CIVIC FEDERATION.

The National Civic Federation's annual meeting (November 22-23) took up wage earners' insurance, affecting governmental as well as employees in private enterprises, and considered them under three divisions: (1) Compensation for Victims of Industrial Accidents; (2) Employers' Voluntary Sick and Death Funds; (3) Retirement Funds or Old Age Pensions.

Under the first was discussed "The next step in employers' liability in the United States; Shall the industry bear the burden incident to industrial accidents? Should compensation for industrial accidents be compulsory and apply to all classes, including domestic servants? The constitutional phase of providing for compulsory compensation in industrial accidents in the United States; How to avoid accidents more important than compensation; Do employers' voluntary relief funds adequately compensate? Must employers' relief funds supplement compensation required by German and English accident insurance laws?" In discussing retirement funds, speakers spoke about "What shall we do with the aged men and women wage earners who have worked themselves out?" and "State pensions versus loss of American independence." To sum up all these queries the convention endeavored to answer the question, "What improved methods of prevention and compensation ought to be provided by law in the United States?"

SCHOOL BOARD REFORM.

Here are recommendations of the Committee of the Associated Harvard Clubs regarding school administration:

"(1). The small board.

"(2). Power vested in some superior court to dismiss members of the board for cause.

"(3). The limiting of the board itself to legislative and advisory functions and leaving execution to trained officers.

"(4). The defining in the charter itself of the privileges and duties of these executive officers.

"(5). Dividing the board into three spheres—instruction, business, and school accommodation.

"(6). The merit system.

"(7). An unhampered tax levy.

"(8). Recommendations for civic, non-political organization in support of schools."

Concerning this report, A. J. Freiberg at the Cincinnati meeting of the National Municipal League said:

"I am glad that the Harvard clubs have been able to make some contribution to this subject, because I believe the work has had a tremendously beneficial effect on the clubs. It has interested college men as such and in a body to take up work which by right they ought to do, and so enable them to be of assistance to such bodies as the National Municipal League in a sphere where they ought to be at home. . . . Education is, of course, the principal object of the National Municipal League; we have papers on the subject of civics in schools and colleges in recognition of the conclusion most of us have come to, that reform cannot be superimposed all of a sudden and ready-made on a community not prepared for it. Looking at the matter in a broad sense, it is the business of the municipal reformer to raise the standards of the people, and not to win elections."

THREE KINDS OF CITIZENS.

A professor in the Andover Theological Seminary, according to *Appleton's Magazine,* once met a man going to the town meeting. Said the Professor: "What are they going to bring up at the meeting to-day, Brown?" Brown replied, with a snarl: "I dunno what they're goin' to bring up; but whatever it is, I'm goin' to oppose it." The zeal of this particular citizen was of questionable advantage to his town. Some so-called reformers have a spirit unfortunately similar.

An Irish teamster in a certain New England town hires a man to drive for him whenever the license question is put to vote. He takes the whole day off. He votes "no license" himself. He gets as many others as he can to vote the same way. A gentleman asked him one day why he took so much trouble. He answered: "Me boy died of rum, an' I do what I can to keep other folks' boys from dying the same way." This ignorant teamster is a citizen of the highest type.

A gentleman of high standing in the same community boasted that he never voted at local elections. He said: "Why should I go through the farce of casting my ballot? This town is run by a lot of low and corrupt politicians. My vote doesn't count. I've no time for sentimental shams." This scholarly gentleman is a citizen of the lowest type. He is stupidly selfish. Were he intelligently selfish, he would protect his interests as a citizen just as he protects his professional interests.

RELIGION AND POLITICS.

Here is an important distinction which the *California Weekly* points out, and which should be constantly borne in mind:

"The Santa Cruz *News* thinks that 'The less we mix religion with politics the better.' The better for which, religion or politics? Substitute 'church' for 'religion' and the *California Weekly* is agreed: but that religion which does not stay by a man in sickness and in health, in poverty and in wealth, in politics and profession, on Sunday and all through the week, will be of no more use at St. Peter's toll gate than a dead transfer on a street car. . . . If the forces of evil get together, as they do, the forces of righteousness have got to, and where shall we look for forces of righteousness well aggregated if not in a Church fellowship and affiliation?"

A HUMOROUS illustration of the genius for politics which enables the Irishman to come to the front under all circumstances was furnished several years ago in the Fourth District of New York City, where 60 per cent. of the voters are Russian-Americans. But of the delegates elected to a recent Tammany convention every name was that of an Irishman. There were Fitzpatricks, Ahearns, Noonans, and Sullivans, and so on, but not an 'offsky or a 'vitch to be seen.

THERE IS NO golden rule to municipal reform; there is no one panacea that will solve the difficulties and complexities of the situation; the problem is too big, too perplexing, too complex, to yield to simple remedies. It requires the constant thought and best attention of the public-spirited man, day in and day out, with an eye single to the public good, to produce even a small measure of improvement.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

OUR CLERGY VOWED TO CERTAIN TRADITIONS.

To the Editor of The Living Church:

I REJOICE in your strong words upon the subject of "Unity and the Historic Episcopate" in your issue of November 20th. Kindly permit me to supplement your views with one thought, and that is to urge my brethren in the priesthood to make a careful study of the second and third of their ordination vows when considering the present movement for Christian unity. In one of these vows, brethren, you admitted that "this" Church hath "received" (by embodiment in her Prayer Book, of course) certain traditions regarding doctrine, sacraments, and discipline, as *commanded by the Lord;* and pledged yourselves not only to "minister" these things as things commanded by the Lord, but also to teach your people diligently "to keep and observe the same." "This Church," brethren, hath committed to you, in her Prayer Book, a fund of traditions, explanatory of and supplementary to the holy Scriptures, which she charges you to keep sacred and inviolate as the Scriptures, because they have come down to her from the same great Source; "as the Lord hath commanded" are the words. Your ordination vows, therefore, call you to see to it that provision be made, in any scheme for Christian unity supported by you, for the clear teaching and practice of all things contained in our Prayer Book as *traditions of the Universal Church.* Articles and other things merely of men's devising may be dropped, but not one point of the sacred traditionary fund.

Your Church, brethren, is the august representative of Christ to this land; she delivers authoritative teaching in His Name; she hands people, not merely the letter of Holy Writ, but also (in her Prayer Book) its divinely intended interpretation and meaning, charging them "to keep and observe the same," as something which "the Lord hath commanded." Wherever the Episcopate of Apostolic Succession may go, there also must go and be reverently received, the fund of traditionary doctrine and practice delivered in our Prayer Book. To teach the people to "keep and observe" that sacred deposit all our priests were solemnly pledged at ordination and all our Bishops have been twice pledged. Apostolic Succession, Holy Scriptures, authoritative traditionary exposition of the Scriptures substantially as set forth in our Prayer Book, can we ever assent to anything less than these things, brethren, having in view the solemn vows of our priesthood? See II. Thess. 11-15 and II. Tim. 11-2, also I. Thess. 11-13.

Baltimore, November 19. CUSTIS P. JONES.

"THAT THEY DEFER NOT THE BAPTISM OF THEIR CHILDREN."

To the Editor of The Living Church:

THE Philadelphia *Public Ledger* of to-day is my informant that a recent New Jersey law requires a complete report of births registered within five days and that some Health Bureau clerks refused to receive birth certificates in which the Christian name of an infant was lacking. It appears that prior to the first of last month thirty days' grace was permitted for filing birth certificates, and doctors aver that frequently the twenty-ninth day elapsed before parents could be prevailed upon to agree on the names for their offspring.

Presuming some of these children are offspring of our Church women, allow me to twit negligent pastors for not *"often"* admonishing the people not to defer, and the people for deferring, "the baptism of their children longer than the first or second Sunday next after their birth, or other holy day falling between, unless upon a great and reasonable cause" (see first rubric in the Prayer Book, "Private Baptism of Children," page 251). May it not be mock modesty on the part of some pastors that prevents them from suggesting to the pregnant women of their respective cures to decide as soon before birth as

possible on the name or names to be given, so that delay in baptism may not be caused thereby? Does it not seem an easy matter, comparatively, to pre-arrange for names, as for instance: if a boy, John; if a girl, Elizabeth; if twins, boys, John and James; if twins, girls, Elizabeth and Mary; and if twins, one of each sex, John and Elizabeth, etc., etc.

Wm. Stanton Macomb (layman).

256 S. 38th St., W. Philadelphia, Pa.
November 20, 1909.

ST.-MARY'S-ON-THE-MOUNTAIN: A CORRECTION.

To the Editor of The Living Church:

MISS CANDEE, in her article in The Living Church, October 16th, says of St. Mary's on the Mountain, "The school will be discontinued." This is a mistake. For seven years the school has not been disbanded for a single day and there is no thought of any interruption to the work this winter. There are twenty girls in residence in the school and the work is better organized and conducted now than at any time in its past history.

We take the opportunity to correct another statement, namely, that we require $16,000 more than has already been given to complete the amount for our new buildings. The building is to cost in all $16,000; of this more than $14,000 has already been given.

We thank the hundreds of friends who have so generously and lovingly sent us aid since the destructive fire.

The Sister Superior.

St. Mary's on the Mountain.

THE LAYMEN'S MISSIONARY MOVEMENT.

To the Editor of The Living Church:

MAY I thank you for the position which you have taken in regard to the Laymen's Missionary Movement? The sight of Churchmen gathered under the same roof with other Christian people to consider how the name of our Blessed Lord might be carried to heathendom appears to have awakened apprehension in certain quarters. That money is raised in consequence of these gatherings is seen by some persons to be a probable evidence that the devil is using this means to tempt us to sell our Catholic heritage. It may occur to others, however, that the outpouring of gifts to missions is as reasonably to be ascribed to the action of the Holy Ghost in the hearts of men.

In the meetings the term "Sister Churches" has been used, it appears, and some have hoped that an outcome of the movement might be a prevention of "overlapping in the mission field." The call for the meetings specified nothing of this sort and it would seem to be time enough to withdraw when we are asked to abandon our principles.

As for the fear of being misunderstood, that may affect certain nervous Churchmen here, as in other cases; but how long has that been a proper motive for any true man to consider in the face of duty? The most misunderstood of beings was our Lord. St. Paul did not hesitate to join himself with those twelve good brethren of Ephesus. Doubtless rumor may have had it that he had turned Baptist. The fact was that he compromised nothing, only he won them to the Church, baptizing and confirming them. Perhaps that was worth while, too.

It has been insinuated that this is a question of whether or not we shall be compromised by showing our sympathy in this matter. God having entrusted to the Church the work of evangelizing the world, I venture to ask if the more pertinent question is not this other: Shall we not be compromised if we hold aloof from the Laymen's Missionary Movement?

Thornton F. Turner.

St. Thomas' Rectory, Hartford, Conn., Nov. 22d.

WHY GO TO ROME?

To the Editor of The Living Church:

THE Church everywhere in the United States is in formative conditions, is far from formed on any distinctive national lines, lines reflecting our national spirit, secular institutions, morals. Its destiny is this, and the Church is in missionary conditions until she characterizes them and they her.

The situation outwardly resembles no other in history. Neither the primitive Church, the Roman, the Greek, the English mission, none met like conditions. They had to inspire heathenism in religion, imperialism in the state or absence of a state, barbarism or wrong motive in morals. We have to inspire Protestantism, democracy, and Christian social morals from which the Christ has been evaporated.

We have had regeneration from what is called the Oxford Movement—some regeneration. We need more, and more general. It is a missionary activity to make it universal. The Catholic name is good. We need it. With or without the name we need the thing.

In such conditions one observes with surprise that some persons, fully satisfied of the Apostolic Succession of every extant Bishop of our communion, the authenticity of our orders and sacraments, the orthodoxy of our creeds, liturgy, and, within large limits, of our use, change from our communion to that of Rome or the East.

One can see that if practices of some perhaps four or five Bishops became general territorially and for a period, a state of things might definitely come about where our Succession would lose authenticity. With such loss would go at least authentic orders and sacraments. One would be slow to blame a Churchman for insisting on having these authentic, and betaking himself where they were at least that.

But not one soul in our communion to-day can even make believe to himself that this is the case now. Everyone who leaves or stays, knows he can now have them all where he is. He therefore leaves for other reason, and the reason, however phrased, has a faint heart back of it. Hopelessness, desire for peace, for ease of mind, call it what he will, he is unable to bear stress, and gets out of the battle in time to avoid it. Even as protest a faint heart prompts. What the case demands is to stand for, cherish, and in due time realize here the American Catholic Church, if in fact first, in fact and name equally inevitably.

Leave it to the Lord, to history, to those unhappy souls who are here when our secure foundations shall have been abandoned, our sacraments lost, to find safe sacraments elsewhere. No such care, no such quest, is laid upon any American Catholic to-day.

Very truly yours,

Quincy, Ill., November 21, 1909. Edward W. McClure.

THE BISHOP OF ALBANY ON CHRISTIAN UNITY,*

To the Editor of The Living Church:

I HAVE read with much interest and with much anxiety your editorial in the last number of The Living Church (November 20th) on "Unity and the Historic Episcopate," and I am bound to say that, while I recognize the truth of many of the points you make and recognize also your courteous references to me, I do not think that you have treated the whole paper justly.

I think it is only fair for me to ask you to quote one passage in the address, which covers the whole argument of it. "I do not know," I said, "how far it is wise and well to make even a faint outline of suggestion. I dare not presume to interrupt the patient silences of Almighty God or to put any mere thought of man between our longing and His plans. I do not know that I have the right to put the thought into our prayers, but surely it may lie quiet in our hopes and desires and dreams."

I think this ought to protect me from the appearance of "waiving all questions of validity or even of regularity and insisting simply on having our own way without even giving a good reason for it."

I am quite as clear as you are, that what we need is to discover what we can *give* and not what we can give *up*. The object of my paper was twofold: in the first place, to urge such careful, scholarly, critical study as would establish the absolute facts as to what the ministry was in the very earliest days of the Church; and then, recognizing the differences which certainly existed during the first century in Asia Minor, in Italy, and in Alexandria, to base our argument, our offer, and our appeal upon the clear statement of the universal existence of the episcopate from the second to the twentieth century of Christen-

* This was written as a personal letter to the editor; and since the revered writer suggests that a further quotation from his address is necessary to an understanding of his position, the editor has asked the privilege of printing the letter in full, changing only the personal to the impersonal form of address; which permission the Bishop has kindly accorded.—Editor L. C.

dom. I really feel that what we are thinking about and talking about and, I hope, praying about is the question, not of the historic episcopate, but of the historic *ministry*.

Standing and facing the fearful condition of divided Christendom and the folly of proposing the reordination by our Bishops of all the ministers of the Protestant churches, it seems to me one may be forgiven for even a mistaken effort in perhaps a wrong direction of getting at some basis of proposition at any rate for discussion; which must of course lead on to the clearer understanding and a real agreement upon the subjects that seem, and in a way are, deeper; namely, priesthood and the sacraments.

I may be perhaps among those who are described as making Christian unity a fetish. I would rather be called any names than to be counted among those who are indisposed to any effort for uniting the forces of Christianity in the battle against error and ignorance and sin. Very sincerely yours,

Bishop's House, Albany, November 20. W. C. DOANE.

FATHER PAUL AND THE GRAYMOOR PROPERTY.

To the Editor of The Living Church:

PERMIT me to reply to the questions put to me by the Rev. W. S. Claiborne in your current issue.

(1). I have not "accumulated" any property as "a priest of the Protestant Episcopal Church in the United States of America"; on the contrary I long ago parted with every penny I possessed.

In 1900 the Society of the Atonement was given twenty-four acres of land by three good friends in England (and therefore not members of the Episcopal Church). Upon this land was built St. Paul's Friary, the money for which was given, with the exception of a small amount, by the sister of our Reverend Mother Superior. Let me say that the above mentioned benefactors are not at all disturbed by our recent step, as the Society of the Atonement, to which they gave, retains its corporate existence and its superiors remain the same.

(2). As to the second question, were we not supported by the contributions of the faithful (of the Episcopal Church) "given largely because of the endorsement of (my) brothers of the priesthood"? Emphatically, *No;* for had we attempted to live upon such contributions we would long since have starved to death. The Society was supported by the alms given our Sisters when they went begging each week, and those who bestowed them were overwhelmingly Roman Catholics, and this notwithstanding the Sisters let it be clearly understood that they were Anglicans.

All this is very painful to me. Some day, those whom I still count my brethren will, I believe, understand that I am not, as they seem to consider me, an enemy.

PAUL JAMES FRANCIS, S.A.

Graymoor, N. Y., Nov. 27, 1909.

[The discussion of this subject is now at an end.—EDITOR L. C.]

HUMILITY.

Across life's path, a gate is seen
Whose glittering portals tower in pride;
A lowly door, of aspect mean,
Is nestled closely by its side.

Through one of these we each must go;
The haughty head, held high with pride,
Regards with scorn the gateway low
And from its entrance turns aside.

For all who stoop to enter here
Esteem self least; and seeking naught,
Find all; while he who deems self dear
Is doomed to lose what he hath sought.

Humility! Oh wondrous grace
Which God Himself hath deigned to wear!
But man, proud man, will not abase
His puny will, and seek God's care!

Thou dost create the empty heart
Omnipotence delights to fill.
The source of every grace thou art,
And queen of graces, fairest still!

Pride prostrate lies when tempests beat;
Thou standest fast, in calm repose;
Victorious, even in defeat,
Thy voice is raised to bless thy foes.

MARY GRACE MERRYMAN.

Literary

What Have the Greeks Done for Modern Civilization? The Lowell Lectures of 1908-09. By John Pentland Mahaffy, C.V.O., D.C.L. (*Oxon.*), etc., of Trinity College, Dublin. New York: G. P. Putnam. London: Knickerbocker Press.

It should rejoice Professor Mahaffy's heart that, within the year from his appeal against them from the platform of the Lowell Institute, public recantation has been made of the educational mistakes of forty years at Harvard, and a proper college education has been promised to replace the "bread-and-butter studies" of the earlier years of training with which Dr. Eliot has betrayed forty generations of students.

Professor Mahaffy is a thorough-going Grecian. Of course he believes that Greek should be made a lively and human study, taught like modern language by dictation and recitation as well as by written composition and reading of authors. Thus taught, no one can doubt the value of the Greek as the most perfect vehicle of human expression. Such a half way scholastic measure as its abandonment and the retention of Latin results in the deterioration of Latin teaching, and the professor maintains that a teacher who knows no Greek cannot be a Latin scholar in any real sense. Moreover Professor Mahaffy records his own observations of the results of the favorite courses of English literature, under the auspices of the most able specialists in every English poet and prose writer, that he has never heard a literary conversation spring up among their students concerning the subject of their studies or anything to show that what has been learnt without labor in the mother tongue is assimilated and spreads into kindred studies, like the poetry of the classical languages. He is almost driven to believe the paradox that without a classical education the proper appreciation of English literature is unusual!

The eight Lowell Institute lectures reproduced in this volume are on Poetry, Prose, Architecture, Sculpture, Painting and Music, Science, Grammar, Logic, Mathematics, Medicine, Politics, Sociology, Law, Higher Thinking, Philosophy, Speculative and Practical Theology, with an introductory lecture summing up what the author believes to be the hopeful possibilities of a coming period of renascence, with the return of the Sun-God worshipped by the Greeks. He prognosticates a certain increasing impatience with our growth in material knowledge, and in such a phenomenon as that afforded by the pathology of Christian Science in America, he sees signs of the reappearance of that mystical tendency which has always asserted itself after periods of decay—to ignore temporal joys and cares in presence of the Eternal, for the satisfaction of the ineffable delights of communion with the Spirit of the Universe.

The potent charm of the Greek life, its freedom from perplexity, its moderation, its concentration, domesticity, and leisure, exert upon the student a powerful influence through the very contrariety of contemporaneous forces. Professor Mahaffy's ardent advocacy is urged with such fervor of conviction that it is necessary to lean backward a little to preserve the true poise, which, after all, can not be forgotten, of citizenship in the larger world, and especially of that which belongs to our very belief as Catholic Churchmen. We cannot be carried off our feet by one who is such a special pleader that, though conceding we have practically nothing left of Greek music which contains any appeal to our musical emotions, he feels it not inconsistent to insist that Greek music was distinctly the source and forerunner of our own! The renascence is wholly welcome to him with its tides of paganism and irreligion. The Gothic fane holds for him only the ideal gloom fit for the "worship of the relentless God and the tortured Christ." The Christian scholar can never concede the victory of Hellenism over Hebraism nor cease to maintain that the conquering spirit knows how to subdue to itself all the sweetness and light of true culture. ERVING WINSLOW.

THE PROLIFIC PEN of Prof. Lorenzo Sears, L.H.D., of Providence, R. I., has given to the public another of his charming works, it being, this time, the biography of "Wendell Phillips, Orator and Agitator"; as just published by Doubleday, Page & Co., of New York. Mr. Phillips was easily one of the finest and most effective orators and ready off-hand speakers that this country has ever produced. As a reformer and a leader he had a mighty work before him in his warfare against American slavery, but in the end his cause prevailed, greatly promoted by his character, perseverance, and wonderful abilities. The Rev. Dr. Sears is fully competent to the task of his portraiture, which he justly depicts with due appreciation of his life and the times in which he lived, all being enlivened by a style concise, comprehensive, and very attractive. The author's previous works, in six volumes, embraces the History of Oratory, American Literature, and Literary Criticism.

"SEEK THE CLASP of Christ's hand before every bit of work, every hard task, every battle, every good deed. They are hands of blessing. Their touch will inspire you for courage, strength and noble living."

Church Kalendar

Dec. 5—Second Sunday in Advent.
" 12—Third Sunday in Advent.
" 19—Fourth Sunday in Advent.
" 21—Tuesday. St. Thomas, Apostle.
" 25—Saturday. Christmas Day.
" 26—St. Stephen, Martyr.
" 27—St. John, Evang.
" 28—Tuesday. The Innocents.

KALENDAR OF COMING EVENTS.

Dec. 14—Atlanta Dioc. Conv.
1910.
Jan. 10—Seventh Dept. Miss. Council, Oklahoma City, Okla.
" 21—Conv. Miss. Dist. Philippine Islands.
" 25—Conv. Miss. Dist. Southern Florida.
" 25—California Dioc. Conv.
" 26—Georgia Dioc Conv. at Americus.

Personal Mention

THE REV. DONALD M. BROOKMAN of Berkeley, Calif., has been elected Canon of the Cathedral of All Saints', Albany, N. Y., to succeed the Rev. Canon Schleuter. Canon Brookman will begin his work in Albany on December 15th.

THE REV. A. A. CAIRNS has removed from Christ Church, Carlyle, Ill., to Epiphany Church, South Haven, Mich.

THE REV. THOMAS L. COLE, late rector of St. Mary's Church, Newton Lower Falls, Mass., has withdrawn from the work of the clerical office and is engaged in financial business. His address is 83 Columbia street, Albany, N. Y.

THE REV. PAUL F. HOFFMAN has accepted the curacy of Grace Church, Baltimore, Md.

THE REV. A. KINNEY HALL of Brooklyn, Mich., has accepted a call to St. George's, Detroit, and commenced his new work November 21st.

THE REV. J. M. HAMILTON has resigned St. John's Church, Covington, Ky.; the resignation to become effective February 1, 1910.

THE REV. WARREN C. HUBBARD, having resigned his place on the clerical force of St. Luke's Church, Brooklyn, has accepted the appointment of associate rector with the Rev. F. W. Norris at St. Matthew's Church, Brooklyn.

THE address of the Rev. GLENN TILLEY MORSE is 2 Brimmer Street, Boston.

THE Rev. EUGENE SEBASTIAN PEARCE of the diocese of Maryland has been called to the curacy of St. Paul's Church, Albany, N. Y. He will begin his new work on January 1st.

THE address of the Rev. EDMUND S. ROUSMANIERE, D.D., will be changed on and after December 27th from 97 Angell Street, Providence, R. I., to The Charlesgate, 535 Beacon Street, Boston, Mass.

THE Rev. CHARLES B. SPARKS of St. Luke's, Seaford, Del., has accepted the curacy of Tuxedo parish, New York, with residence and centre of work at Sloatsburg.

THE Rev. GEORGE S. SINCLAIR has resigned the rectorship of Zion Church, Oconomowoc, Wis., and has accepted a position on the clergy staff of St. James' Church, Philadelphia. His address after December 6th will be 2210 Sansome Street, Philadelphia.

THE Rev. A. C. STENGEL, rector of Trinity Church, Logansport, Ind., has been granted an indefinite leave of absence. Address No. 17 Days Park, Buffalo, N. Y.

THE Rev. ARTHUR J. WATSON, rector of St. John's Church, Huntingdon, Pa., will become curate at St. Luke's Church, Clinton Avenue, Brooklyn, about January 1st. The Rev. Dr. RALPH W. KENYON, a curate at this church some years ago, has also been added to the clergy staff for Sunday duty only.

ORDINATIONS.

DEACONS.

ALBANY.—At Christ Church, Hudson, on Sunday, November 14th, by the Rt. Rev. R. H. Nelson, D.D., LLOYD B. HALSAPPLE. The presenter was the Rev. Charles L. Adam, rector of Christ Church.

PRIESTS.

NEWARK.—On Tuesday, November 23d, by the Bishop of Newark the Rev. GLENN W. WHITE at a special service in the Church of the Transfiguration, Manhattan. The sermon was preached by the Rev. Dr. George Clarke Houghton, rector of the parish; Dean Moses of Garden City presented the candidate; the litany was sung by the Rev. William Bernard Gilpin, rector of Trinity Church, Hoboken. Mr. White is missionary in charge of Grace Church, Westwood, N. J.

NEW MEXICO.—On Wednesday, November 24th, at the Church of the Good Shepherd, Silver City, by the Bishop of the district, the Rev. LEONIDAS WARD SMITH. The Rev. W. E. Warren of St. John's Church, Albuquerque, N. M., preached the ordination sermon and joined in the laying-on of hands. The Rev. Mr. Smith has already done missionary work at Prescott, Jerome, and Kelvin, Ariz. He is now stationed at Silver City, N. M. The mission churches at Deming, Lake Side, Hillsboro, and certain other mining camps are also entrusted to his care. At Deming and Silver City regular Sunday services are held.

NORTH DAKOTA.—On Thursday, November 18th, by the Bishop of the district, the Rev. J. S. BRAYFIELD. The Rev. G. P. Burleson of Lakota was preacher and presenter. The Rev. Oliver Dow Smith of Williston was epistoler and master of ceremonies, and the Rev. Messrs. O. D. Smith, J. K., E. W., and G. P. Burleson united in the laying-on of hands. The candidate was clad in the Eucharistic vestments and the *porrectio instrumentorum* was used. Mr. Brayfield will continue in charge of Dickinson, where he has been doing excellent work for several months, and where he hopes to build a new rectory the coming summer.

DIED.

SAFFORD.—In Point Pleasant, N. J., November 21, 1909, at the home of her son-in-law, Thomas C. Curtis, HESTER ANN SAFFORD, widow of Judge Elias Safford, in the 83rd year of her age. The burial service and a choral Mass of Requiem were held at the Church of St. Mary-by-the-Sea, Point Pleasant, Tuesday, November 23d, at 11 A. M. Interment at White Lawn cemetery, Point Pleasant.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

MEMORIALS.

COL. HIRAM K. SCOTT.

The rector, wardens, and vestry of St. Stephen's Church, Ridgefield, Conn., being assembled to take some action upon the death of Col. HIRAM K. SCOTT, desire to express their great sense of loss in his leaving, but more especially their thankfulness that they were privileged to know and to be associated with one who through so many years had kept pure and unsullied his high sense of duty.

Col. Scott had been a faithful communicant and vestrymen of this church for many years, and for more than twenty years had been the efficient treasurer of the parish. His faculties remained unimpaired up to the day of his death, and throughout his long life of eighty-seven years this parish and community have prospered in the faithful performance of his many labors; in his mature years this parish has especially benefited from his wise counsels.

Since, in the course of events, we may not keep one who had almost added another score to the allotted years of a man's life, his associates in the governing body of this parish would rejoice with all who respected and loved him in the successful completion of a good life and in the inspiring recollections left us of a valiant fight for the things that count.

RETREATS.

RETREAT FOR LADIES.

A retreat for ladies will be given at the Mission House of St. Mary the Virgin, 133 West Forty-sixth Street, New York, Wednesday, December 15th. Conductor, the Rev. J. G. H. Barry, D.D. Apply to the SISTER IN CHARGE.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

PRIEST, married, residing in city for the winter, desires work in or near New York. Excellent reader and preacher. Highest references. Private means. Address REVEREND C. W., care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Eastern parish desires to secure work in the South or Middle West. A. D. LIVING CHURCH, Milwaukee, Wis.

PRIEST desires parish in North or West. Nine years' experience. Married. Catholic. References. Address: M. A., LIVING CHURCH, Milwaukee.

YOUNG married priest, now rector, experienced in educational and social work, wants position offering field for institutional work. Highest references. Address: INSTITUTIONAL, LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHOIRMASTER pupils of DR. G. EDWARD STUBBS who have changed their positions since the issue of his last catalogue are requested to communicate with him at once.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

CHURCH PUBLICATIONS.

PARISH CALENDAR, 1910, marking Church Year. Can be localized. Single copy 15 cents. $20 to PARISH SOCIETIES introducing *Sign of the Cross*, Churchly, illustrated, ANCHOR PRESS, Waterville, Conn.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

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COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

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MISCELLANEOUS.

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"W. C. GRAY, *Bishop.*

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APPEALS.

FOR DEAF-MUTE WORK.

Twelfth Sunday after Trinity offerings having come short of the amount needed for the expenses of missionary work among deaf-mutes in eight Mid-Western dioceses, attention is asked to the Third Sunday in Advent. Its Gospel also mentions the deaf. Leaflets on the work gladly sent to any one interested.

Rev. AUSTIN W. MANN, *General Missionary,*
10021 Wilbur Avenue S. E., Cleveland, Ohio.

ALTAR HANGINGS NEEDED.

Will some one donate sets of altar hangings, etc., to needy mission? Address MISSISSIPPI MISSION, LIVING CHURCH, Milwaukee, Wis.

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NOTICES.

THANKSGIVING REMINDER.

Do you at this time make a Thanksgiving offering for the pension and care of the old and disabled missionary or his widow and orphans?

We must not neglect the old worker in our eagerness to accomplish. That would be, indeed is, ungrateful and unchristian. Many are in need: are sick, are discouraged.

May we not all of us have cause for thankfulness at this time by reason of gifts of remembrance?

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

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Mary Jane's Pa. By Norman Way. From the Play of the Same Name by Edith Ellis.

AMERICAN TRACT SOCIETY. New York.

The Cloister Book, for Shut-in Worshippers and Pastorless Congregations. By David James Burrell, D.D., LL.D., Minister to the Marble Collegiate Church, New York. Price $1.00.

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Little Indian Maidens at Work and Play. Drawings and Text by Beatrice Baxter Ruyl. Price $1.25.

When Mother was a Little Girl. By Ida A. Waugh. Verses by Amy E. Blanchard. Price $2.00.

The New June. By Henry Newbolt, author of *Admirals All, The Old Country,* Etc. Price $1.35.

HODDER & STOUGHTON. New York and London.

Devotional Hours with the Bible. The Gospel by Matthew. By J. R. Miller, D.D. Price $1.25 net.

THE RICHMOND & BACKUS CO. Detroit, Mich.

Fifty Years. A History of St. John's Church in Detroit, Mich. By William Frederic Faber, Rector. Price $1.00.

LAIRD & LEE. Chicago.

Rum and Ruin. The Story of Dr. Caldwell. By Edward R. Roe. Price $1.00.

THOMAS Y. CROWELL & CO. New York.

Stories from the Faerie Queene, Retold from Spenser, by Lawrence H. Dawson, author of *A Book of the Saints,* Etc. Price $1.50 net.

BOOKLETS.

The Teaching of the Lesson. A Commentary on the International Sunday School Lessons for the Year 1910. By G. Campbell Morgan, D.D. Price 25 cts.

Altar Devotions. A Manual of Self-Examination and Praise for the Blessed Sacrament. Compiled by the Rev. C. Ernest Smith, D.D., D.C.L., Rector of St. Thomas' Church, Washington, D. C. [Longmans, Green & Co. New York and London.] Price 25 cts.

PAMPHLETS.

The Philosophy of a Change in the Name of the Church. By Frank N. Westcott, rector of St. James' Church, Skaneteles, N. Y.

The Proceedings of the Twenty-fifth Annual Conference of Church Workers Among Colored People, Held at Lawrenceville, Va., August 31st to September 3, 1909.

Ten Years with the Army and Navy. New York Army and Navy Department of the International Committee of the Young Men's Christian Associations.

Directory of St. John's Protestant Episcopal Church. Havre-de-Grace, Md. Rev. W. G. Haupt, rector.

The Church at Work

DEDICATION OF ST. PAUL'S CHURCH, NORWALK, OHIO.

NOTWITHSTANDING the bad weather that prevailed throughout the Sunday next before Advent, November 21st, all the ceremonies connected with the dedication of the stately new St. Paul's Church, Norwalk, O. (the Rev. Arthur Dumper, rector), were attended by crowded congregations. The services of the day were a celebration of the Holy Eucharist at 7:30; deconsecration of the old church at 10; Morning Prayer and dedication of the new edifice at 10:30; Evening Prayer and addresses at 4 o'clock. The Bishop of Ohio was the preacher at the dedicatory service and spoke of the occasion in earnest and happy vein. In the afternoon the Very Rev. Frank DuMoulin, LL.D., Dean of Trinity Cathedral, Cleveland, was the principal speaker. Other speakers were the Rev. W. Ashton Thompson, rector of Grace Church, Sandusky, and the Rev. Louis Eugene Daniels, rector of Calvary Church, Toledo. A vested choir of thirty-five voices was introduced on that day.

ST. PAUL'S CHURCH, NORWALK, OHIO.
[Photo by Herbert Wheaton Congdon.]

The new church forms a fore-court the extremities of which are bounded by the commodious rectory and the Sunday school building, Benedict Chapel. The design is English Gothic of the Perpendicular Period, and consists of chancel and nave with aisles, central tower, and clerestory. The nave arcade with columns, capitals, and arches, the tracery of the windows, and all trimmed stonework are of Indiana limestone. The walls of the church are of Amherst gray sandstone plastered on the inside. The roof is tiled without and on the inside is framed with all its solid timbers stained nut brown and exposed. A massive central tower, furnished with roomy ringing and bell chambers, rises over the choir to the height of seventy-five feet above grade. The chancel will accommodate a large vested choir. The sanctuary flooring is of red tile with altar steps of marble and foot-pace of limestone. A high wainscot is carried around the entire chancel, and into it are set the credence and clergy sedilia. Adequate space has been reserved for placing a memorial reredos in the future. The north porch or main entrance to the church is one of rare beauty. A comprehensive iconographic scheme has been adopted and will be carried out in filling the various openings with stained glass of appropriate design and consequent harmonious effect. The large window over the high altar represents Christ with the chalice, and is a memorial to the late Rev. Dr. Watson, a former rector. The eight windows in the north aisle will be devoted to apostolic subjects, while those in the west aisle, five in number, will be devoted to missionary themes. In the south aisle will be portrayed notable miracles of Jesus. The great window in the west clerestory wall will have for its theme the *Te Deum.* The interior of the church from east to west measures 125 feet, and from north to south 46 feet, and the seating capacity is 450. The cost of erection, exclusive of furnishings, was $50,000. The designs were prepared by Henry M. Congdon & Son of New York. A large number of handsome memorial furnishings were blessed at the dedication service and among them a fine altar of Indiana limestone, a communion rail of oak and lectern of the same material, two stained glass windows, altar cloths and dossal, and clergy and choir stalls. Numerous memorials will be placed later.

IMPROVEMENTS TO SANDUSKY, OHIO, CHURCH.

AFTER THE lapse of almost two decades since the date of any similar effort, historic Grace Church, Sandusky, Ohio (the Rev. W. Ashton Thompson, rector), has been thoroughly renovated and redecorated. The church now presents a very handsome and attractive appearance and its appointments throughout have been completely modernized. All carpets and cushions have been abolished and the floor covered with a preparation of cork, which effectually muffles sound and vastly improves sanitary conditions. In architectural appointments this venerable church, which is one of the earliest in Ohio and dates from 1835, is an excellent specimen of the Romanesque style. The opportunity has been

grasped to enamel in white the pews and all interior woodwork in the nave after the manner of many of the old colonial churches in the East. The Sunday school, choir rooms, and church office, which are upon the first floor, have been thoroughly modernized and the window openings greatly enlarged and

GRACE CHURCH, SANDUSKY, OHIO.

glazed with kinkled glass, all of which has added vastly to the brightness and attractiveness of the building.

The reopening services occurred on the Sunday next before Advent, November 21st, and were largely attended, notwithstanding most inclement weather. At the evening service the rector and congregation of Calvary parish united with Grace, and the Very Rev. Frank DuMoulin, LL.D., Dean of Trinity Cathedral, Cleveland, was the preacher. Dr. DuMoulin delivered a most eloquent and inspiring sermon upon the hill-top experiences

REV. W. ASHTON THOMPSON,
Rector of Grace Church, Sandusky, Ohio.

of Christ's earthly life, dwelling in particular upon the scenes of temptation, prayer, suffering, vision, and ascension, and applying them most tellingly to human life under modern conditions. A balance of $2,000 remained unprovided for upon the cost of these improvements, which, in response to an appeal by the rector, was given at the evening service on Thanksgiving day by an offering totalling $2,008.

MISSIONARY CONVENTION AT HARRISBURG, PA.

THE HARRISBURG convention of the Laymen's Missionary Movement was held in Harrisburg, November 22-24th. It was formally opened on the evening of the first day by a banquet in the Chestnut Street Hall, at which 900 men sat down; including those in the galleries 1,000 were present. James M. Lamberton, a Churchman resident in Harrisburg, was the chairman of the occasion. At the proper time he called upon Bishop Darlington to offer prayer. The Bishop asked all to join in saying the Lord's Prayer and followed with appropriate petitions. One of the speakers of the occasion was John W. Wood, secretary of the Church Missionary Board, who spoke on "The Missionary Boards and the Laymen's Missionary Movement." Mr. J. Campbell White then spoke. A telegram of greeting from 800 men of the Scranton convention was read and was replied to by greetings from 1,000 men of the Harrisburg convention. Subsequent meetings were held in the main room of the Grace Methodist church. Churchmen were evident on the platform and in the audience. In the afternoon of the last day of the session meetings of the various organizations were held in different places in the city to ascertain what each would try to do by way of increasing their contributions to foreign missions. In the evening it was reported that increases were proposed all along the line of from 60 to 65 per cent., the Church proposing to increase 60 per cent.

CHURCH FIRE AT MANISTEE, MICH,

THE PARISH of Holy Trinity at Manistee, Mich., has suffered a severe loss by a serious fire which originated in some unknown way on Monday, November 22nd, and nearly destroyed the entire property. The chapel, tower, and chancel are practically ruined, though it is hoped that the walls of the nave are still in good condition. The rectory was saved from serious damage. The amount of the loss over and above insurance is perhaps $3,000 to $4,000. One of the sorest features is the necessity of finding another place for services until spring.

The Rev. Charles Donahue went to Manistee to assume charge a little over a year ago and was doing a noble work. A debt of long standing was nearly cleared away, owing to special efforts made this fall, and it was hoped to pay the last portion before the new year. At the request of Bishop McCormick nearly all the parishes of the diocese gave half or all of their Thanksgiving offering to help the congregation.

ANXIETY AS TO BISHOP STRINGER.

FROM WHITE HORSE, Yukon, Canada, in the early part of November, comes the news that some anxiety is felt about the return of Bishop Stringer, no word having come from him when the last steamer from the lower river reached Dawson some time ago. The Bishop left last June, with competent guides, by the Edmonton trail, for mission posts in the extreme north, Fort Macpherson and Herschel Island in the Arctic sea, where he spent so many years as missionary. It was his intention after visiting these outlying stations to return to the lower Yukon river and on to Carcross, where he would join his wife and children. They had spent the summer, while he was away on his long northern voyage, with relatives in Ontario. Although the Bishop is so long overdue, his many friends all over Canada are not seriously uneasy about him. It is known that the Porcupine river was frozen up at least three weeks earlier than usual and for this reason it is believed that the Bishop is staying with the Peel Indians until they make their annual pilgrimage to Dawson in the end of December or beginning of January. The Rev. A. E. O'Meara of the Yukon, now in Toronto, is hopeful that now that the ice is strong enough to travel on, the Bishop may soon be heard from. He thinks it probable that he has been detained at some Indian trading post by the early freeze up.

TWO PARISH ANNIVERSARIES.

THE FIFTIETH anniversary of the organization of St. Timothy's Church, Roxborough, Philadelphia, was celebrated during the first week in Advent. At the services on Sunday morning, November 28th, the rector, the Rev. J. B. Halsey, officiated. In the afternoon a procession of the Sunday school children and Bible classes was held, followed by an address by the Rev. F. A. D. Launt, D.D., rector of St. David's, Manayunk. At Evensong a procession of the guilds of the parish was held, with a sermon by the Rev. Charles Fiske of St. John's Church, Norristown. St. Timothy's has always been noted for its Churchly and reverent services, having been the home parish of the late J. Vaughan Merrick. There are over 600 communicants and more than 300 in the Sunday schools. The property of the parish is valued at $80,000 and an endowment fund of over $33,000 exists. The seats are all free.

THE ONE HUNDREDTH anniversary of the founding of St. John's parish, Havre de Grace, Md. (the Rev. W. C. Haupt, rector), was appropriately celebrated on November 19th. A large number of visiting clergymen were present. Bishop-Coadjutor Murray was the celebrant of the Eucharist at 8 A. M., and also preached the anniversary sermon at the 10:30 service. At 2:30 a reception was held in the parish house. A number of memorials have been given in honor of the centennial, among which is a processional cross of brass by Miss Ellen Whitaker, to the memory of her parents, William P. C. and Mary Ramsay Whitaker; a pair of lights by Mrs. Joanna Vosbury, in memory of her deceased husband, Arthur A. Vosbury; a pair of brass altar vases by Mr. and Mrs. John A. Huggins of Washington, D. C., to the memory of Mr. Huggins' mother, Mrs. Margaret Huggins. The interior of the church has been entirely renovated. A chancel has been constructed for the accommodation of the new choir stalls. The various church furniture has been rearranged for a more fitting rendering of the Church's services. Two heavy doors, surmounted by crosses, have been cut, leading from the vestry and choir room into the nave of the church. The sanctuary and chancel furniture have also been renovated.

PRESBYTERIAN MINISTERS BECOME CHURCHMEN.

MUCH SURPRISE was caused in Presbyterian circles in Newark, N. J., when the Rev. Dr. Henry K. Denlinger, pastor of the High Street Presbyterian church, announced to his congregation on Sunday, November 21st, his intention of withdrawing from that denomination and of conforming to the Church. His withdrawal was actuated solely by doctrinal reasons. As soon as the formalities connected with leaving his present charge are concluded he will be confirmed by Bishop Lines, and after December 15th expects to be associated with the staff of the Church of the Holy Apostles in New York City. Dr. Denlinger

graduated from Princeton University in 1890 and from the Princeton Theological Seminary in 1895. He had held several important pastorates, mostly in the Middle West.

THE REV. LELAND H. TRACY resigned from the Presbytery of Brooklyn on Monday, November 22nd, to become a candidate for Holy Orders.

ALTAR AND REREDOS, ST. CLEMENT'S CHURCH, PHILADELPHIA.

PATRONAL FESTIVAL OF ST. CLEMENT'S, PHILADELPHIA.

THE PATRONAL festival of St. Clement's Church, Philadelphia (the Rev. Charles Hutchinson, rector), was celebrated with beautiful and impressive ceremonies, as is the usual custom, on St. Clement's Day, Tuesday, November 23d. Notwithstanding a severe and cold rain storm, the large church was crowded at the solemn Eucharist celebrated at 11 A. M., at which the Bishop of Delaware was the preacher, taking for his text the whole of the beautiful epistle written many centuries ago from Rome by St. Clement to the Corinthian Christians. The Rev. F. M. W. Schneeweiss was the celebrant and Fathers Quinn and Underhill deacon and sub-deacon. Gounod's Sacred Heart Mass was rendered well by the choir, assisted by forty members of the Philadelphia orchestra. A parish tea was held in the evening.

NO GREEK BISHOP FOR AMERICA.

AN ITEM published several weeks since in these columns stated that a Bishop of the Church of Greece had been appointed for America and had already taken residence in New York, and mentioned other particulars concerning it. Surprise was expressed by a number of generally well informed correspondents at this information, which had not come to their attention earlier, and this led to a careful investigation by THE LIVING CHURCH. The result is to discover that the report was a canard, without any foundation. No such appointment has been made nor is one contemplated. THE LIVING CHURCH regrets exceedingly that it should have been misled in this wise, and is still investigating to discover the causes that could have led to the report being sent to us.

CHURCH CLUB MEETINGS.

THE CHURCH CLUB of Delaware, at its forty-fourth semi-annual dinner, entertained the judiciary of the state, among its other guests. Included in the number were Chancellor Charles M. Curtis, Chief Justice James Pennewill, Judges William H. Boyce, Victor B. Wolley, and Daniel O. Hastings. After the dinner, at which the usual appetizing menu was enjoyed, the president, Mr. Laussat R. Rogers, introduced the Bishop, who began the consideration of the topic of the evening, "The Church and the Law." In describing their relations, he urged that as the judges stood for the whole state, so should the Church Club think and work for the interests of the Church in the whole state. The chief justice followed him, speaking as an optimist, yet thought that grave problems were before the Church and the law, and the purity of the first and respect for the second must be maintained. Mr. George Zabriskie of New York gave a brief history of the growth of law, and reviewed what was now being done by both Church and law. Judge Hastings showed the need for law and its enforcement, and the help of conscience and religious principle in this. The Rev. Dr. Pott of St. John's College, Shanghai, China, told of the work there, and urged the need for immediate further efforts for Church work in that land. The committee on work reported a plan and suggestions for three standing committees on city mission, diocesan work, and sociability; and these were appointed. The Bishop, Archdeacon Hall, and several others of the clergy were among those present.

THE EPISCOPALIAN CLUB of Massachusetts held its November meeting at the Hotel Vendome, Boston, on the evening of November 23d. With President Huntington Saville at the head table sat the Rev. Dr. Wilford L. Robbins, dean of the General Theological Seminary, and President Flavel S. Luther of Trinity College. Others present at the head table were the Rev. Prescott Evarts of Cambridge, the Rev. Edward T. Sullivan of Newton Centre, Professor Charles H. Beale of Cambridge, and Charles J. Saunders and William V. Kellen, prominent laymen of the diocese. The after-dinner topic for consideration was "Christian Faith in the Light of Modern Scholarship." Dean Robbins, the first speaker, said in part: "The Christ of the new criticism is not particularly attractive to men of the twentieth century, much less so than that of the earlier school. But the Catholic traditions which constitute the faith are held by the modern scientist to agree accurately with Christ's teachings, with all their spiritualism and supernaturalism." President Luther declared that his own standpoint was substantially that of the layman. He said that membership in the vast association of the Church requires the acceptance of certain historical, scientific and philosophical statements which constitute the creed of faith and as such is absolutely unique. The history of the last three hundred years has made men wonder whether this requirement is the wisest one.

The creed itself changes from time to time both in form and interpretation, while the study of God's universe, which has brought about the study of the immutable natural laws and the fact of evolutionary growth, has profoundly influenced human thought upon religious matters. Science has, in general, however, supported rather than opposed the teachings of the Church. The scientist worships and finds God in his laboratory no less than the Bishop in his Cathedral, and the early hostility of science and religion is now past.

THE CHURCH CLUB of the diocese of Newark has elected the following officers for the ensuing year: President, William Fellowes Morgan, Short Hills; Vice-Presidents, Edward O. Stanley, East Orange, Charles A. Grummon, Newark; Secretary, William McClellan, East Orange; Treasurer, Decatur M. Sawyer, Montclair. At the November meeting there was a discussion on the topic, "The Pulpit and the Pew—A Better Understanding." The Rev. Howard C. Robbins of Englewood, the Rev. Elliot White of Newark, Colonel Edwin A. Stevens of Hoboken, and Dr. William K. Newton of Paterson were the appointed speakers. Other members and guests spoke briefly. The club enters upon its third year with 224 members enrolled.

RECEIVED FROM ROMAN COMMUNION.

SIX PERSONS who were formerly members of the Roman Catholic communion were received into the American Church at Houma, La. (the Rev. G. L. Tucker, rector), by the Bishop on a recent visitation, when he also confirmed a class of six.

TRIPLE ANNIVERSARY AT BOSTON.

ADVENT SUNDAY marked the 65th anniversary of the founding of the Church of the Advent, Boston, and the occasion was triply observed by that Boston parish, as the day also was the thirteenth anniversary of the consecration of the edifice and the seventh anniversary of the Rev. Dr. van Allen's rectorship. At the morning service there was a procession with solemn high Eucharist and an historical sermon by the rector, who also preached in the evening on "The Advent Warning."

WORK OF BISHOP WHITE PRAYER-BOOK SOCIETY.

AT THE seventy-sixth annual meeting of the Bishop White Prayer Book Society, held at St. Peter's Church, Philadelphia, on Sunday night, November 21st, the annual report was read by the secretary, showing that 12,000 Prayer Books and an equal number of Hymnals were distributed last year by this venerable organization.

PRIEST'S HEROISM REWARDED.

THE CARNEGIE Fund Commission has recognized the heroism of the late Rev. Herbert L. Mitchell of Plymouth, Conn., who, it will be remembered, was drowned last summer in Fishers' Island Sound, while trying to rescue a boy who had fallen overboard. Mrs. Mitchell receives a sum of money, and a stated income for life, and also an income for a term of years for the younger children. Judge Buffington of Pittsburgh, of the United States Circuit Court, who is one of the trustees, read of the death of Mr. Mitchell while on a visit in Canada.

DEATH OF REV. DR. JOHN BRAINARD.

THE REV. JOHN BRAINARD, D.D., for forty-seven years rector of St. Peter's Church, Auburn, N. Y., departed this life on the evening of Thanksgiving Day, November 25th, with a sheaf well filled of service to his parish and to the diocese of Central New York since its foundation. Dr. Brainard was called to the rectorship of St. Peter's in 1863. Thus for forty-three years he was the beloved rector of practically two generations of people connected with the parish. He was associated with others in dividing the old diocese of Western New York, and the election of the first Bishop of Central New York, the late Bishop Huntington. Since the foundation of the diocese up to four years ago he was a member of the Standing Committee, and for many years the president. He also served for many years as deputy to the General Convention. Because of the infirmities of age, five years ago Dr. Brainard practically retired from active work as rector, turning it over to his assistant, the Rev. Norton B. Houser. Since then he has lived quietly in the old mansion next to the church, which constituted the rectory, where Bishop Hobart died and where Bishop Delancey slept the night before his consecration. He was a graduate of Trinity College, and was ordained deacon in 1853 by Bishop Brownell and priest in 1856 by Bishop Whittingham. Before going to St. Peter's, Auburn, he was assistant minister at Grace Church, Baltimore (1854-56) and at St. James' Church, Birmingham, Conn. (1856-63).

THE LATE REV. JOHN BRAINARD, D.D.

The funeral was held from the parish church at 3 o'clock on Saturday, November 27th, Bishop Olmsted, the Rev. John R. Harding, D.D., president of the Standing Committee, the Rev. W. De Lancey Wilson, D.D., and other of the clergy assisting. The interment was in Hartford, Conn.

RAPID GROWTH OF LOUISVILLE CHURCH.

THE OPENING services of the enlarged and improved St. Stephen's Church, Louisville, of which the Rev. Francis Whittle Hardy is rector, were held on Sunday, November 21st, beginning with an early celebration of the Holy Communion. After Morning Prayer, Bishop Woodcock preached and confirmed a large class, and in the evening a special sermon was preached by the Rev. John K. Mason, rector of St. Andrew's Church, Louisville, under the fostering care of which St. Stephen's has grown from a struggling mission to a self-supporting parish, having the largest Sunday school in the diocese. The enlarged and improved building will be of the greatest benefit to the Sunday school, as it had entirely outgrown the old one. This is the third time within the past two years that enlargement has been made necessary by the rapid growth and increase in this congregation.

DEATH OF MAHLON N. KLINE.

THE DEATH of Mahlon N. Kline, second vice-president of the national Brotherhood of St. Andrew, one of its leading members, and

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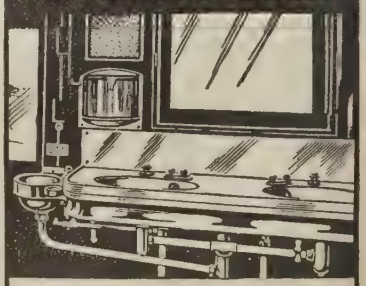

Does away with the ugly habit in sleeping cars of people cleaning their teeth in the regular lavatories. The new Pullman equipment of the Chicago & Alton Railroad has a neat little dental lavatory. The water has the chill removed. A rinsing apparatus for automatically cleansing the bowl is also a feature. Separate water glasses are provided.

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The Young Churchman Co.

Milwaukee, Wis.

a prominent Churchman of Philadelphia, occurred suddenly last Sunday while in attendance at the Church of the Saviour, West Philadelphia. Mr. Kline was accounting warden, superintendent of the Sunday school, and director of the Brotherhood chapter at that church, of which the Rev. Robert J. Johnston is the rector. He had not been ill nor complaining, but evidently in hurrying to keep his regular appointments with the parochial chapter of the Brotherhood of St. Andrew he had weakened the heart action, and collapsed and died almost instantly after entering the church.

He was born in Berks County, Pa., February 6, 1846; and with quite meagre opportunities for education, and after beginning life at the bottom of the ladder, he attained to the position of president and general manager of one of the largest wholesale drug concerns in the United States. He was president of the National Wholesale Druggists' Association in 1885, and was chairman of its most prominent and active committee from 1887 to 1897; he was president, and has for many years been a director of, the Philadelphia Drug Exchange; he has been since its organization a member of the Board of Directors of the Trades League; in January, 1904, he was elected first vice-president of that organization, and in January, 1906, he was elected president, and reëlected in 1907; he is also a member of the Board of Directors of the Bourse, and of the Board of Directors of the Franklin Reformatory Home.

The burial service was held at the Church of the Saviour on Tuesday afternoon, being St. Andrew's day, and was conducted by the Bishop of Pennsylvania and the rector of the parish, with an immense attendance of men, his associates in business, civic, and religious life. Interment was at St. David's, Radnor. He leaves a wife, son, and two daughters.

NEW DIOCESAN SEAL,

HEREWITH is presented the seal of the diocese of New Hampshire, which was recently adopted. The main feature is a large cross with four smaller crosses in the angles. In

SEAL OF DIOCESE OF NEW HAMPSHIRE.

the center of the large cross will be seen five arrows, representing the five original counties. In the center of this sheaf is the sword of St. Paul. The mitre, key, and crosier also appear.

CORNERSTONE LAID AT BROOKLYN, N. Y.

THE CORNERSTONE of the new building for the Church of the Nativity, at Ocean Avenue, near Avenue F, Brooklyn, was laid on Sunday afternoon, November 28th, by the Bishop of Long Island, assisted by the Rev. Andrew Fleming, rector of the parish. Speeches were made by Bishop Burgess, the Rev. Dr. Frank Page, rector of St. John's Church, and the rector. The Nativity Century Club has been organized in the parish for raising money towards the cost of the new church in a century of days—a hundred working days being chosen as the time for contributions in daily amounts to be set aside for the building fund. It is purposed to interest many residents of the Flatbush section—not identified as yet with the parish—in the work of the new club.

PARISH HOUSE OPENED IN JERSEY CITY.

ACTING for and at the request of the Bishop, the Ven. William R. Jenvey, D.D., Archdeacon of Jersey City, opened the new parish hall adjoining the Church of the Holy Cross, Jersey City, on Tuesday evening, November 30th. At the same time the new rectory was illuminated and thrown open for the inspection of the congregation and friends of the rector and his family. There was a parish reception in the hall at which Archdeacon Jenvey made an address of congratulation to the rector, the Rev. Augustine Elmendorf, and his people. The church fronts on Claremont avenue; the rectory is No. 145 Arlington avenue; and the parish hall fronts on Clark street. All three buildings are on one plot, the church and the hall being connected by a covered passageway. The rectory is commodious and built from an attractive design and in a substantial manner: the hall is fitted with a stage and other conveniences for entertainments. It will seat about 300 people, but provision has been made for future enlargment.

DEATH REV. J. E. HEALD.

THE DEATH of the Rev. Jesse Elliott Heald, rector of Trinity Church, Tariffville, Conn., occurred on November 27th at the Hartford hospital. Mr. Heald was born at Mt. Holly, Vt., in 1834, and after serving for a few years as a Methodist minister, was ordained deacon in 1860 and priest in 1861 by Bishop Williams of Connecticut. His entire ministry was spent in that diocese, first as assistant at Newton and then successively at Tariffville, Pinemeadow, Saybrook, Collinsville, Tariffville (a second time). He is survived by his wife and one sister.

RECENT MEMORIALS AND BEQUESTS.

A MEMORIAL organ costing over $5,000 will soon be blessed at Ascension Church, Bradford, Pa. This fine instrument has been given by a warm friend of the late rector, the Rev. Dr. Kieffer.

THE MEMORIAL windows in the north transept of St. Paul's Church, Paterson, N. J., are now complete by the addition of a window in loving memory of a little child of Mrs. F. N. Dodge. The subject illustrates the two last lines of Newman's "Lead, Kindly Light." The work was executed by the Tiffany Glass Co. of New York, and it is considered one of their best productions.

ON OCTOBER 31ST a gift of $10,000 was made to the endowment fund of Grace Church, Chicago, as a memorial to Albert Keep II.,

We borrowed this dance
From the days of the past
And the wonder grows as
we dance it—
How they kept up the pace
And the strength of the race
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who entered life eternal during the past summer. Mr. Keep was a devout communicant of Grace Church and a regular attendant upon its services up to about two years ago, when he moved to the north side and became a member of St. James' congregation. Mr. Keep's great ambition was to be useful to his fellow-men, and it may be said that he died a martyr to this noble ambition, for it was his earnest effort beyond his strength in fulfillment of this ambition that caused his illness. His life was a bright and shining example to all young men.

BY THE will of the late Miss Elizabeth Norris the Home of the Merciful Saviour for Crippled Children, Philadelphia, receives $10,000; the same institution also receives $500 from the will of the late Mrs. Amanda E. Howard of Williamsport, Pa., and a like amount is also left to the House of St. Michael and All Angels. From the latter estate Trinity Church, Williamsport, receives $5,000; Home for the Friendless, $5,000; and the Williamsport Hospital, $10,000.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Winsted Notes.

REV. FATHER MAYO, O.H.C., recently gave a series of helpful addresses at St. James' parish, Winsted. The rector, upon invitation of the Baptist society in North Colebrook, a place without a priest, conducted the matins with pro-anaphora and sermon on a recent Sunday. There was a good congregation.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Work of the Sunday School Commission.

THE FIELD SECRETARY of the Diocesan Sunday School Commission has visited nearly all the larger parishes in the diocese and has introduced in their Sunday schools the New York Sunday School Commission's course of instruction, which was adopted by the last council of the diocese as the official course. It is hoped before the next meeting of the Council to have this course in all the diocesan Sunday schools.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Special Sermons at Manitowoc.

THE Rt. Rev. R. H. Weller, D.D., will give a course of sermons in St. James' Church, Manitowoc, December 5th to 12th inclusive, on "The Fundamentals of the Christian Religion."

GEORGIA.

F. F. REESE, D.D., Bishop.

News Notes.

THE BISHOP is quite restored to health and is making his first round of visitations through the diocese.

THE DIOCESAN convention will meet in Americus January 26th.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Sunday School Conference in the See City.

A SUNDAY SCHOOL conference was held in the city of Indianapolis in Christ Church parish house, Monday, November 22d. The first speaker at the afternoon session was the Rev. C. S. Sargent, former president of the Sunday School Commission of the diocese, who treated informally the subject of Child Nature. The Rev. A. Q. Bailey presented the topic of Sunday School Grading. Mr. Bailey exhibited samples of the work done in his school. The Rev. George G. Burbanck, to whom was assigned the subject of Teaching the Church Catechism, used charts and diagrams to illustrate a simple and synthetic method of imparting catechetical instruction. Then followed short addresses on the working of the Font and Cradle Rolls. The evening session began at 7:15 o'clock. The first speaker was Mr. E. W. Halpenny, general secretary of the Indiana Sunday School Association, who outlined the scope and purpose of the society which he represented. The Hon. J. W. Thompson discussed the subject of Men's Bible Classes in a bright and interesting manner. He was followed by Mr. A. Q. Jones, one of the most prominent laymen in the diocese, and a teacher for forty years in various grades and Sunday schools of the Church, who gave a brief outline of his methods in past years.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

St. George's Church, Kansas City, Temporarily Homeless—Choir News.

ST. GEORGE'S CHURCH, Kansas City (the Rev. C. T. Brady, LL.D., rector), is without a church home during December, owing to the sale of its old property and the delay in completing its new edifice. Advantage will doubtless be taken of the courteous offers of other religious bodies and Sunday evening service will be continued without intermission.

LEADERSHIP in Church music in Kansas City has been greatly augmented by the securing of Mr. C. E. Marsh as choirmaster at Trinity, Mr. Clarence D. Seans as choirmaster at Grace, and Mr. Henry F. Parker as choirmaster at St. George's.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Funeral of Mrs. C. F. Bancroft.

THE FUNERAL of Mrs. Caroline Smith Bancroft, wife of Aaron Bancroft, who died Thursday, November 25th, was held Saturday last in her late residence, South Oxford Street, Brooklyn, the Rev. Dr. St. Clair Hester officiating. Mrs. Bancroft was prominent

SECRET WORKER

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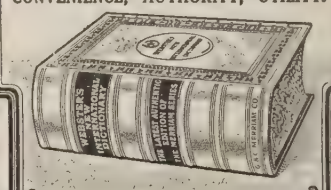

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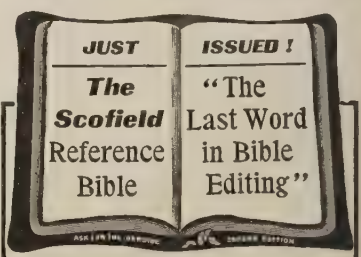

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in many charities; for thirty-seven years she occupied, with her husband and family, the same pew in the Church of the Messiah, of which she was a devout and greatly beloved member. She was also a member of the Daughters of the Revolution and other social organizations. Interment was made in Merrimac, Mass.

ABOUT six hundred members of the Independent Order of Odd Fellows, District No. 3, of Kings County, attended a memorial service in the Church of the Messiah, Greene and Clermont Avenues, Brooklyn, on Sunday night, November 28th, when a sermon appropriate to the occasion was preached by the Rev. Dr. St. Clair Hester, rector of the parish.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

General and Personal Notes.

PARISHIONERS of Emmanuel parish in West Roxbury are anticipating with much interest the consecration of their church edifice. The service has been fixed for December 26th and Bishop Lawrence will have part in the service. The last payment on the church's indebtedness was made last Easter, since which time more or less has been done to beautify the interior in anticipation of the consecration of the edifice.

THE ANNUAL public meeting of the New England department of the Church Temperance Society was held at St. Paul's Church, Boston, on the evening of Sunday, November 21st. Bishop Lawrence presided and the speakers included the Rev. Reginald H. Howe, rector of the Church of Our Saviour, Longwood, the Rev. Frank I. Paradise, rector of Grace Church, Medford, and the Rev. John W. Suter of the Church of the Epiphany, Winchester. There was a good attendance and an interesting musical programme was a feature of the service.

THE REV. SAMUEL S. DRURY, for the past two years head of St. Stephen's Church, Boston, has under consideration an appointment of vice-rector and rector-elect at St. Paul's School at Concord, N. H.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Resignation of Rev. G. S. Sinclair of Oconomowoc.

THE RESIGNATION by the Rev. George S. Sinclair of the rectorship of Zion Church, Oconomowoc, and also of his place on the Standing Committee, withdraws from the diocese one who has been for seven years an active figure among the diocesan clergy. Mr. Sinclair goes to Philadelphia to become one of the clergy on the staff of St. James' Church. The vacancy in the Standing Committee thus caused has been filled by the appointment of the Rev. James Slidell, rector of St. John's Church, Milwaukee.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Missions Revived.

THE QUIESCENT mission stations at Fessenden and Harvey have been revived and placed in charge of Jamestown parish. These, together with St. Agnes', Carrington, will be served on the third Sunday of the month.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Studying the New Testament in French.

THE SERIOUS problem of bridging the interval between Sunday school and Morning Prayer and securing attendance at the latter by members of the Young Woman's Bible Class in Calvary Sunday school, Sandusky, has been solved. The plan adopted has been that of employing the intervening time in studying the New Testament in French under the direction of Mrs. Tarrant, wife of the rector, who is an honor graduate in modern languages of the University of Toronto. The class is chiefly composed of high school girls, who are very enthusiastic over the prospect of an interesting winter's study, and it is growing rapidly in consequence.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Rector Makes Parting Gift—Death of Mrs. L. N. Platt— Other Items.

THE REV. REGINALD F. MOODY, just prior to his leaving as curate at the Memorial Church of the Holy Comforter, Philadelphia, for his new work in England, presented that parish with a white silk dossal. As a farewell gift his many friends presented him with a pectoral cross and a beautifully embroidered white stole.

THE DEATH of Mrs. Laura Newbold Platt, the widow of Charles Platt, and a prominent and active Churchwoman, occurred on Friday morning, November 26th. Her burial took place at St. Thomas' Church, Whitemarsh.

THE REV. HARVEY OFFICER, O.H.C., was the special preacher at St. Mark's Church, Philadelphia, on last Sunday night. The day following was observed as a day of intercession with addresses by Father Officer at 10, 11, and 12 A. M.

THE ADVENT offerings of the Sunday schools of the diocese will be devoted, by the indorsement of the Bishop and the executive board of the Sunday School Association, to the building fund of St. Augustine's Chapel for colored people.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Contract Awarded for Episcopal Residence —Personal.

THE TRUSTEES of the diocese have awarded the contract for the new episcopal residence, and work is under way, to be pushed as rapidly as possible. Funds are subscribed up to about $25,000, including the sale price of the old Episcopal Home, and this amount will not only pay in full for the three-story residence,

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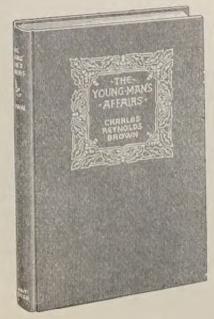

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THE REV. C. J. DECOUX is now back in the diocese, after an absence of nearly a year, and will take temporary missionary work under the direction of Bishop McCormick.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

New Rectory Opened at Leroy.

ON THE EVENING of November 18th the Rev. and Mrs. Pierre Cushing received informally the parishioners of St. Mark's Church, Le Roy, in the recently purchased house now used for a rectory. This house is modern in every respect and stands on a lot containing one acre, set with fruit and other trees.

THE REV. CAMERON J. DAVIS, rector of Trinity Church, Buffalo, has just had presented to him by a number of his parishioners an electric stanhope. In the gift is included its maintenance.

CANADA.

The Bishop of Chicago at Toronto—Other Items of Dominion Church News.

Diocese of Toronto.

IN THE university sermon in Convocation Hall, Toronto, November 21st, the preacher, Bishop Anderson of Chicago, pointed out how in modern social organizations the individual was almost completely submerged. To such an extent was the interdependence of men overlooked, the speaker said, that while the different members of a great organization might in their individual lives be honest and upright men, who would scorn to steal, still the same organization might as a whole steal on a very large scale and in such a way that no man could be held responsible for it.—THE FUTURE of missionary work in the city, especially in connection with the Laymen's Movement, was the purpose of a special meeting of the deanery of Toronto, November 15th. The proposal to have a simultaneous campaign for all missionary objects in January and February of each year in Toronto was carried unanimously, and a committee of the clergy formed to coöperate with the lay committee.—THE Rev. Dr. Llwyd was formally installed as vice-provost of Trinity College, Toronto, November 16th. The honorary degree of D.D. was conferred on the same day on the Very Rev. E. Bidwell, Dean of Ontario, and the Rev. K. C. White, who is to be consecrated Bishop of Honan, China, on St. Andrew's Day.—LARGE congregations were present at the annual dedication festival of the Church of St. Mary Magdalene, Toronto, November 14th. Bishop Sweeny preached in the evening. The new hymn book was used for the first time.

Diocese of Montreal.

THE JUBILEE services in Christ Church Cathedral, Montreal, were continued on Sunday, November 21st. The Archbishop of Ottawa preached in the evening and Bishop Farthing in the morning. The latter made a plea for a Cathedral system independent of the existing parochial ties. The offerings at both services were generous and were for the purpose of helping to extinguish the debt on the recent restoration. It was announced that this debt amounts to $5,000, toward which a member of the congregation had promised $1,000.

Diocese of Ottawa.

AT THE November meeting of the rural deanery of Lanark, at Perth, on the 15th, a large number of laymen were present as well as the clergy of the deanery. Archbishop Hamilton in his address expressed his great pleasure at seeing so many of the laity, and said he rejoiced at the difference from a few years ago, when the laymen held aloof from such gatherings. Dr. Paterson Smyth of St. George's Church, Montreal, was introduced by the Archbishop to the meeting, and read a paper on "Conscience and the Bible and the Relation Between Them." The Archbishop gave his charge to the clergy at the close of the second day's meeting.—AT THE annual meeting of Ottawa chapters of the Brotherhood of St. Andrew, November 18th, in the Lauder Hall, Ottawa, the reports of the year's work presented were very encouraging. It was arranged that the anniversary services this year on St. Andrew's Day should be held in Grace Church.

Diocese of Niagara.

THE NEW baptistery and font in St. Luke's Church, Hamilton, was consecrated by Bishop DuMoulin, November 14th. Both were the gift of the Girls' Friendly Society of St. Luke's. The Bishop celebrated at the Communion afterward.

Diocese of Algoma.

AT THE November joint meeting of the rural deaneries of Parry Sound and Muskoka, the two special subjects under discussion were "On the Rendering of the Church Service," and "On the Ministry of Healing." Bishop Thornloe was present and a number of the clergy.

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Music

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

Increased attention is being paid in England to the furtherance of congregational singing. Of the various plans suggested by writers to Anglican journals on this subject, the most feasible in our opinion are those favoring a reduction in the amount of music sung in churches. A repetition of services and hymns familiarizes people with the music, and sooner or later they "join in." Thus in some parts of England the favorite setting of the *Magnificat* and *Nunc Dimittis* by Bunnett in F is sung with fine effect by entire congregations. And the same may be said of the Communion service by Merbecke. Of all Eucharistic settings the one by the great Windsor organist is by far the most popular from the people's point of view. It is repeated again and again in some of the country churches in England, and if we are to believe what appears in Anglican ecclesiastical journals, this service, sung in unison in its old form, is the most effective of all of the so-called congregational settings.

It may not be generally known to organists and choirmasters who are perfectly familiar with the famous Merbecke Communion service, that the composer was a man of profound learning in theology as well as in music. The Church of Rome never had a more active antagonist. His writings against the Six Articles, and his Concordance to the Bible in English, got him into serious difficulty with Bishop Gardiner. He was reprimanded for endeavoring to supersede the Latin tongue in religious worship, and sent to London, where he was kept in irons at the Marshalsea prison. Later, with three others, Robert Testwood, Henry Filmer, and Anthony Peerson, he was condemned to execution. At the last minute a royal pardon was obtained, but he had an exceedingly narrow escape from a fiery death.

Merbecke's Concordance was the first complete work of the kind that appeared in the English language. The original description of it was as follows:

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>
> Esay x ii ij [Isaiah xiv, 27.]
>
> That whiche the Lorde of hostes hath | determined, who is able to resist.
>
> *Anno.* M. D. L.

The work consisted of 900 folio pages, each page being divided into three columns. The dedication ran thus:

> To the moste high and mightie Prince, Edward the vi. by the grace of God, Kyng of Englande, Fraunce and Irelande, defender of the faithe, and of the Churche of Englade and also of Irelande in yearth the supreme hed: your most humble lovyng and obedient subiect Jhon Marbeck, wisheth al health and honor, with moste prosperous and victorious reijne.

Merbecke became a chorister of St. George's Chapel at the age of 8. Afterward he was made a lay clerk, and in 1541 he was appointed organist. In 1550 he brought out his celebrated work, *Common Praier Noted*, containing the music for Matins, Evensong, and Holy Communion. As a standard manual of ecclesiastical music this book is perhaps the most valuable extant, showing as it does the mind of the early Anglican Church in regard to the musical service.

Merbecke's successors at St. George's Chapel included some very famous musicians. Among them were Richard Farrant, Dr. John

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Mundy, Dr. Nathaniel Giles, Dr. William Child, Dr. Theodore Aylward, and Sir George J. Elvey. The present organist and master of the choristers is Sir Walter Parratt.

It is a little singular that Richard Farrant is more especially known in this country by an anthem which he probably did not write, "Lord, for Thy Tender Mercies' Sake." His celebrated service in G minor, and his anthems, "Call to Remembrance," and "Hide Not Thou Thy Face," are seldom performed here, although in extensive use in England.

The Magazines

THE CHRISTMAS number of the *Century Magazine* contains, as is especially its wont at this season of the year, many features of literary and artistic merit, among which may be mentioned the first paper of a series on "The Holy Land," by Robert Hichens and Jules Guérin; color reproductions of Guérin's wonderful paintings of the Temple of Bacchus and of the Columns of the Sun at Baalbec; the first chapter of what promises to be an important and fascinating record, the memoirs of Helena Modjeska, and Agnes Deans Cameron's stirring "Sentinels of the Silence": Canada's royal northwest mounted police. Other good things of this issue are a discussion of "The Fifth Wheel in Our Government," that is, the vice-presidency, by Senator Beveridge; "The Song of the Stone Wall," verses of much beauty of imagery, by Helen Keller.

THE CHURCH THAT I LOVE.

LET ME put before you what I understand by the Church. Jesus Christ wanted to have a witness to Him until He came again, something which would remind the world of Him, and bring His Spirit into the world, something which would be His Voice as He gathered in the lost and strayed. So He formed this divine society to be united—and God help us to be more united than we are—but to be a living, united band of brothers, to go out into the world in His name and preach the Gospel and gather in the lost and strayed. The world was to believe that the Father sent Him by the visible unity of the Church; "that they all may be one, as Thou, Father, art in Me and I in Thee." Baptism is Jesus Christ standing by the font and saying: "Suffer little children to come unto Me, for such is the Kingdom of Heaven."—*The Bishop of London.*

THE OFT-REPORTED sea of oil in the gulf off the coast of Texas has been observed recently by the masters of two steamers, whose vessels have passed through it, says the Mobile *Register*. That a thin coat of oil has existed in this region for several years was well known, but that some extraordinary occurrence is responsible for the flowing of oil from the bed of the gulf is evidenced by the investigation made by Captain C. Netherton of the steamship *Comedian* and Captain J. Gaine of the British steamship *Aureole*. The depth of water at this point is 5,400 feet. Three jets about 300 feet apart are bubbling oil. The oil zone is about a mile and a half wide and five miles long. In many places near to the jets the oil is three or four inches deep and a dead calm prevails, while the sea is turbulent beyond in all directions. A survey shows that the oil lake is on a line almost due south with the oil fields of East Texas. Experts advance the opinion that a subterranean eruption has severed the big vein of oil feeding the Texas fields. The only possible value of the find is the use that may be made of that part of the sea by vessels caught in a gulf hurricane. If they can take refuge in these oil covered waters they will be able to ride out the storm in safety.

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